

NAURUAN INVERTED POSSESSIVE ORDER IN ALIENABLE POSSESSIVE PHRASES

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date: 20th October 2021; revised

18.04.2026

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1. Overview.

This is a text-based study of an aspect of Nauruan grammar that relies on publications in Nauruan dating mainly to the first half of the 20th Century, including Kayser's 1936 *Nauru Grammar*, with extensive examples from the 1918 Bible, the 1976 New Testament and other written sources. This type of linguistic study based on written sources is not unique (see 'A Grammatical Sketch of North Tanna' by Kristin Sverredal and 'Preverb Usage in Shawnee Narratives' by David J. Costa)

Any developments in contemporary Nauruan are only briefly touched on as it is not within the scope of the present study.

It is to be noted that the Nauruan reflected in the 1918 Bible and the 1976 New Testament and the language material presented in the 1936 *Nauru Grammar* are taken as valid representations of different registers of spoken Nauruan during the first half of the 20th Century.

The 1918 Bible was a culmination of 19 years of translation work by the American Protestant missionary Philip Adam Delaporte, whose mother-tongue was German, having been born in Worms (Palatine), Germany. Delaporte arrived on Nauru in 1899 and set about learning Nauruan and was helped in his translation endeavours by a number of Nauruans, notably Timothy Detudamo (later Head Chief of Nauru), Jacob Aroi (later Pastor and educator), and Deireragea (later Chief of Anibare District) [see Nauru Congregational Church 1887 – 1987, p 12]. Apart from short periods of furlough, Delaporte was resident on Nauru from 1899 until he was excluded from returning to Nauru in 1915 while on furlough in the U.S.A. as he was viewed as a German sympathizer. He was in the U.S.A., along with Timothy Detudamo, to complete the translation work and to arrange for the printing of the Bible in the U.S.A.

The 1976 New Testament is attributed to the Roman Catholic missionary Alois Kayser, who served as a missionary to the Nauruan people between 1902 and his death due to mistreatment by Japanese military authorities in 1944. He was absent for a brief period during WWI when he was required to leave Nauru by the Australian occupying forces as he held a German passport – Nauru having been a German colony between 1888 and 1914. As an Alsatian, his mother-tongue was German (Alsatian), and his citizenship status was German until 1918, then, when Alsace-Lorraine reverted to French control, he became a French citizen.

He was recognized as an expert on the Nauruan language and all things Nauruan. His is the 1936 *Nauru Grammar* (apparently handed to the Nauru Administration in 1937).

[see: Pacific Islands Monthly, Vol. 11, No. 4, p 21; Karl H.M. Rensch. 1993. 'Father Alois Kayser and the Recent History of the Nauruan language', in *Nauru Grammar* by Alois Kayser MSC, edited by Karl H.M. Rensch (p I – XIII). Embassy of the Federal Republic of Germany, ACT, Australia.]

On the basis of Aloys Kayser having died in 1944, I am of the mind that the 1976 New Testament was actually ready for publication prior to the occupation of Nauru by the Japanese in 1942.

There is uncertainty about the dialect situation on Nauru prior to German annexation. What is known is that in pre-colonial days there were two alliances, splitting the island into a northern alliance centered on Ewa (which included at the time what are now Nibok, Uaboe, Baitsi, Ewa, Anetan, Anabar, Ijuw, and half of Anibare districts), and a southern alliance centered on Meneng (which included at the time what are now half of Anibare, Meneng, Yaren, Boe, Buada, Aiwo, and Buada districts), while Denigomodu usually allied itself to Buada. Whether this split was also manifested in a dialectal way is not known.

[see: Chiefs of Baitsi, Papers of Camilla Wedgwood, National Library of Australia; Nauru Detudamo 17.II.35, p 10. Papers of Camilla Wedgwood, National Library of Australia.]

It is of interest that Delaporte set up his mission in the pre-colonial southern alliance area (Orro hamlet being situated in present day Boe district), while the Catholic mission that Kayser joined was located in the pre-colonial northern alliance area (Ana hamlet being situated in present Ewa district). So, if there were dialectal peculiarities based on the pre-colonial alliance areas, these may have been reflected in the Nauruan of Delaporte and Kayser.

The Nauruan language itself is recognized by linguists as being a divergent member of the Micronesian language family – itself a division of the Oceanic Group within the extensive Austronesian language family.

'Micronesian' in this paper is used to describe the group of languages sharing the same common ancestor language that developed from the earlier ancestor language referred to as 'Proto-Oceanic' – itself a descendent of the original ancestor language referred to as 'Proto-Austronesian'.

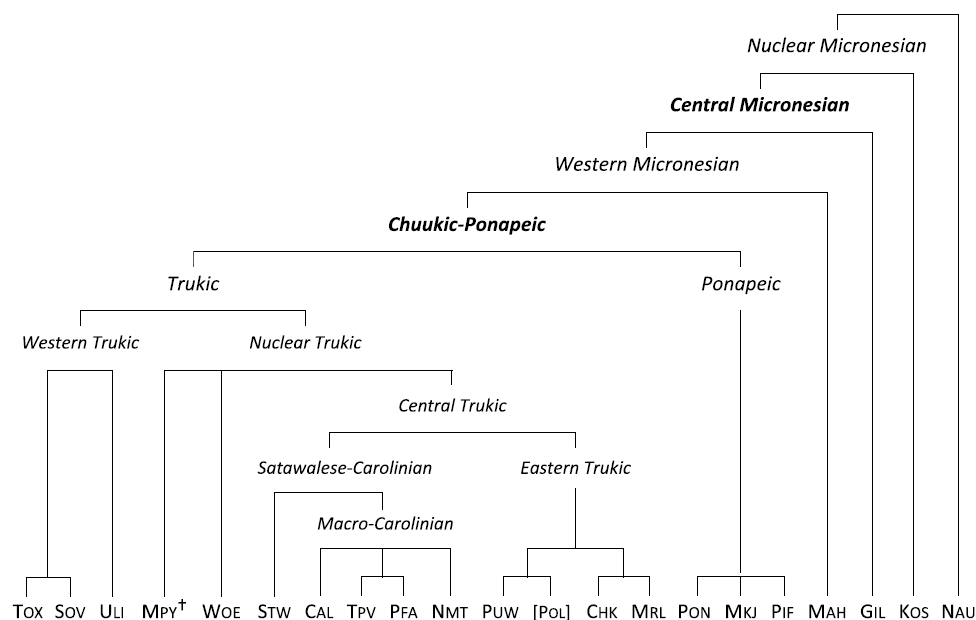
The major member languages of the Micronesian group of languages are (alphabetically): Carolinian, Chuukese-Mortlockese, Kiribati, Kosraean, Marshallese, Mwokilese, Nauruan, Pingelapese, Pohnpeian, Puluwatese, Satawalese, Sonsorolese, Ulithian, and Woleaian.

Micronesian, used as a cultural/geographic area, includes (in addition to the above):

- (a) the people of Belau, and the Chamorro people of Guam and the Mariana Islands (the languages of these two peoples are more closely related to the languages of the Philippines, and these two peoples appear to have been in-situ far longer than any of the other groups);
- (b) the people of Yap (who predated the arrival of the peoples now speaking the Micronesian group of languages, but whose language descended from Proto-Oceanic);
- (c) the people of the atolls of Kapingamarangi and Nukuoro, who are members of the Polynesian group of languages (also descended from Proto-Oceanic), who are more recent neighbours.

As far back as 1986, Frederick H. Jackson intimated that both Nauruan and Kosraean were the earliest settled outposts of the Micronesian peoples (see: On determining the external relationships of the Micronesian languages.) Researchers have not been able to pinpoint the stepping-stone of the Micronesian peoples other than they came from 'Near Oceania' (the Bismark Archipelago and the Solomon Islands, as well as perhaps the northern Vanuatu islands) between 1500 B.C. and 200 B.C. (Petersen 2009:39,40).

Figure 1. Phylogenetic Tree of the Micronesian Languages (from Andrea Bender and Sieghard Beller, 'Ways of counting in Micronesia', *Historia Mathematica* 56 (2021)).

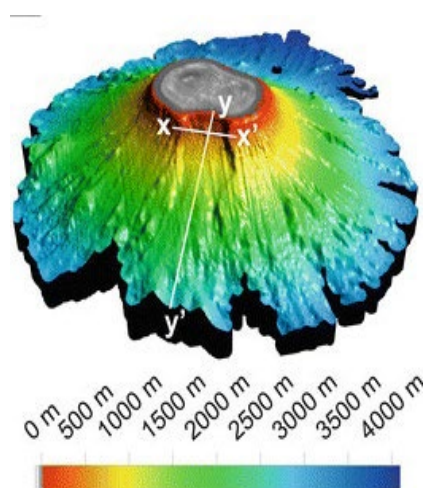


Reference:

CAL = Carolinian
 CHK = Chuukese
 GIL = Kiribati
 KOS = Kosraean
 MAH = Marshallese
 MKJ = Mokilese
 MPY = Mapia (extinct)
 MRL = Mortlockese
 NAU = Nauruan
 NMT = Namonuito
 PFA = Pááfang
 PIF = Pingelapese
 POL = Pollapese (dialect continuum with Puluwatese)
 PON = Pohnpeian (including Ngatikese, which is a divergent dialect of Pohnpeian)
 PUW = Puluwatese
 SOV = Sonsorol
 STW = Satawalese
 TOX = Tobian
 TPV = Tanapag
 ULI = Ulithian
 WOE = Woleaian

Nauru, according to geologists, is a raised atoll, formed from a coral reef that grew on top of a submerged volcanic seamount, which was later uplifted by tectonic forces.

Figure 2. Bathymetric View of Nauru (High-Resolution Bathymetric Survey Fieldwork undertaken on 30 September 2005 SOPAC)



Nauru is a small island of circa 21 square kilometers (8.1 square miles) almost straddling the Equator in the Western Pacific.

The only occasional contact seems to have been drift canoes and their occupants from the Kiribati chain of islands as evidenced by the family trees recorded from Nauru and the large number of loan words originating in the Kiribati language, and even rarer visits from the Marshall Islands. Franz Hensheim reported:

“There are a number of undeniable cases known that Marshallese islanders were washed up to Pleasant Island [an earlier name for Nauru] and the western Carolines, at distances of 1500 nautical miles.”

[Hensheim, Franz. *Die Marshall-Inseln in Mitteilungen der Geographischen Gesellschaft in Hamburg* 1885-1886, pp. 297 – 308.]

Nauru was a sovereign polity from antiquity down to the 19th Century.

Nauru had contact with European/American individuals from the early 1800's. The newspaper 'Launceston Examiner', published in Launceston (Tasmania), in its issue of Saturday 2 September 1843, gave a report from a 'Captain Samson' of the vessel 'Giraffe', in which he stated that it was reported to him that seven Europeans resided on the island at that time. The arrival of the few early American/Europeans coincided with the explosion of the Pacific whaling industry and colonial aspirations of the European powers. Their influence

was often deleterious.

This European contact resulted in a loss of population through disease and strong spirits, and a period of armed conflicts with the introduction of firearms. This continued until the German Empire proclaimed a protectorate over the island on 3 October 1888, bringing in a period of stability and peace.

The first census taken by the German Imperial authorities enumerated 1,294 islanders. However, the population prior to European contact would have been significantly greater. Paul Hambruch in his work on Nauru in 1910 obtained the names of some 169 hamlets (homesteads), 40 of which were uninhabited in 1910. So, the pre-contact population may have been nearer 2,500 during drought free periods and barring natural disasters like tsunamis or cyclones.

Like all of the Pacific islanders, the population collapsed from the moment of European contact with the introduction of influenza varieties unknown to them, as well as Measles and Smallpox. Similar stories of population collapse have been recorded for the Îles Sous-le-Vent in the Society Islands (100,000+ down to 8,000 in a fifty year period); the Marquesas Islands (circa 100,000 down to 12,000 in a fifty year period; Hawai'i (300,000+ down to 190,000 in a fifty year period) (see Sodter, F. 1993. *L' Histoire Démographique. Atlas de la Polynésie Française*. Institut français de recherche scientifique pour le développement en coopération; Robert C. Schmitt. 1971. New Estimates of the pre-censal population of Hawaii. *The Journal of the Polynesian Society* Vol.80, No. 2.); and a similar collapse for the First Nations of the Americas from the moment contact was made with Europeans. These collapses are mostly unrecorded (as with Nauru) as they pre-date sustained European contact.

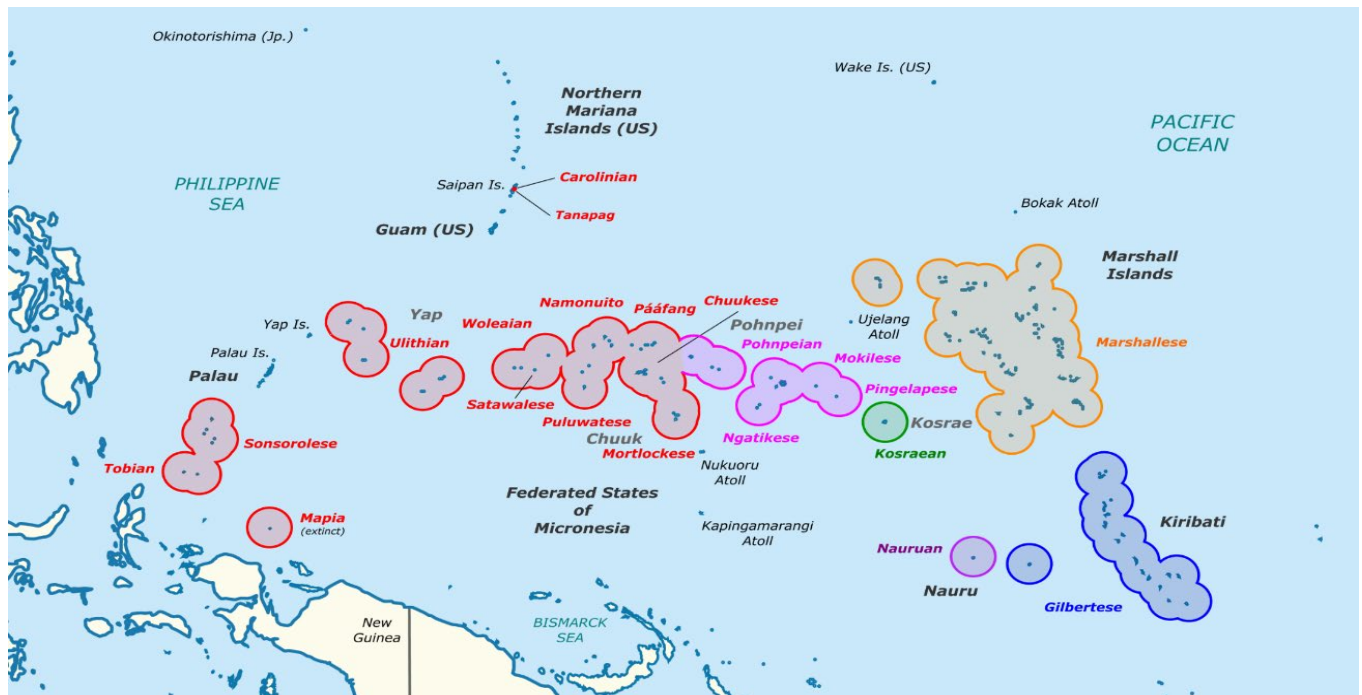
With regard to diseases, Nauru suffered three serious outbreaks in the 20th Century. As reported by Camilla Hildegard Wedgwood: in 1907 dysentery resulted in about 150 deaths; in 1910 a form of 'paralysis' carried off more than 50; and in 1920 Spanish Flu resulted in about 100 deaths.

Shortly after German annexation, missionaries of the Roman Catholic and Protestant churches began to be active on the island.

The German administration of Nauru ended at the beginning WW1, when on 9th September 1914 Nauru was occupied by Australian forces. After military control came to an end at the end of WW1, Nauru was then administered by Australia under a League of Nations mandate until the outbreak of WW2. In 1940 the Nauruan people numbered 1800 (Report to the Council of the League of Nations on the Administration of Nauru during the year 1940, page 25). Following the invasion and occupation of Nauru by the Imperial Japanese Forces on 26th

August 1942, a horrendous situation befell the Nauruans. Mistreatment and food shortages were daily sufferings until liberation by the Australian armed forces on 13th September 1945 (Yuki Tanaka 2010). This was compounded by the forced removal of 1200 Nauruans to the Chuuk archipelago in 1943 where mistreatment and starvation resulted in a 38% fatality rate. It is estimated that up to 500 Nauruans died as a result of the Japanese occupation and forced removal. Australian administration was resumed in 1945 and the United Nations established a Trust Territory status for Nauru under Australian administration. Nauru achieved independence in 1968.

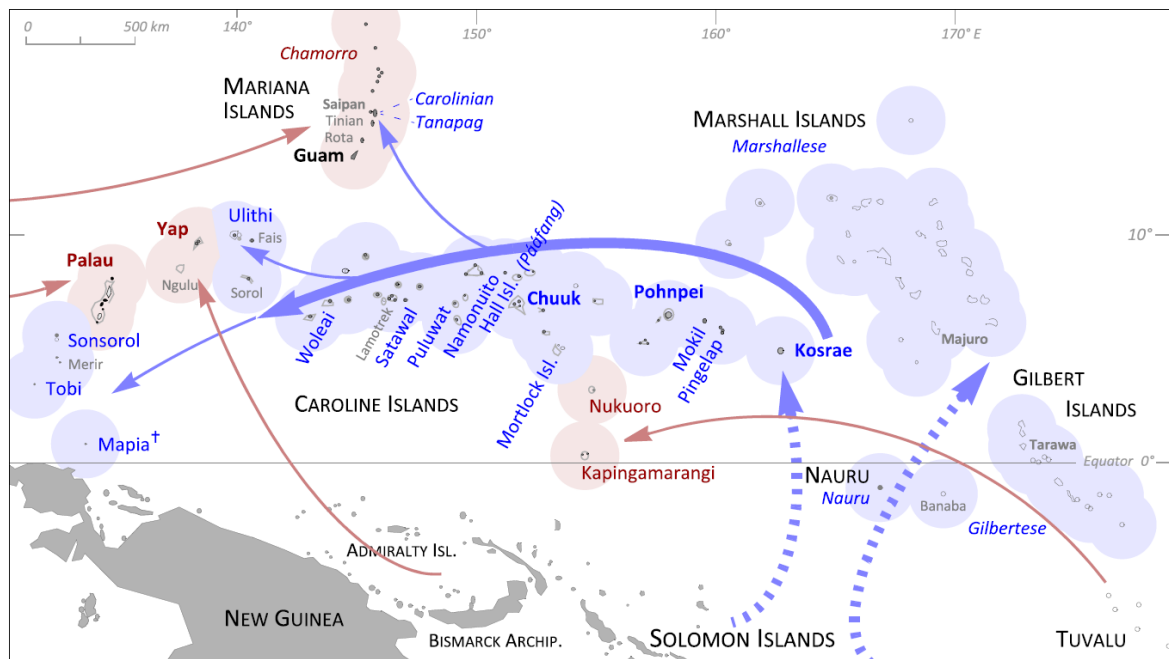
Map 1. Map of Micronesian Language Family. (<https://commons.wikimedia.org/wiki/User:Tyk>)



Map 2. Micronesian Expansion (from Andrea Bender and Sieghard Beller, 'Ways of counting in Micronesia', *Historia Mathematica* 56 (2021)).

Micronesian pathways in blue, non-Micronesian ones in dark red.

Shaded circles indicate a 100-mile radius around islands, the average distance of an overnight voyage (Marck, 1986)



2. Current Status of Nauruan.

The Nauruan language is confined to the island of Nauru (an independent republic since 1968), though there are small communities of Nauruans in neighbouring countries (Australia, Fiji, New Zealand among others).

No mention of the Nauruan language is made in the Constitution of Nauru (1968), but, as Xavier Barker has noted:

....it appears to have become the de facto official language in government, the media and education without any legal support.

(Barker, Xavier. 2012. English Language as Bully in the Republic of Nauru. In: English Language as Hydra: Its Impacts on Non-English Language Cultures , Rapatahana, Vaughan and Pauline Bunce (editors). Volume 9 of Linguistic Diversity and Language Rights)

Concerns exist that the lack of state sponsorship and the lack of Nauruan language classes in the schools is threatening Nauruan, as well as the possibility of the creolization of Nauruan through English. See the May 25, 2021 article at <https://www.loopnauru.com/nauru-news/workshop-preserve-nauruan-language-100614>

Figure 3. News Report on Concerns for the Nauruan Language.


CORONAVIRUS NEWS SPORT ENTERTAINMENT LIFE COMMUNITY BUSINESS CLASSIFIEDS Nauru 

Workshop to preserve Nauruan language

By: Loop Pacific
09:47, May 25, 2021



TRENDING NOW

- Half of world on track to be...
- Saving Private Ryan actor Tom...
- Warriors win season opener over...
- Crusaders return to winning ways
- Super round a good test for Blues...

The Language Division under the Internal Affairs Department is currently working closely with a linguist to develop a Nauruan Dictionary.

In order to develop the material, community members from all the districts were invited to take part in a workshop to assist language officers in putting together Nauruan words that are in existence including words that no longer exist due to lack of use to form the much-needed Nauruan dictionary.

Nauru Media News - NTV reports at present the Nauruan language dialogue is becoming a mixture of old and modern-day conversation.

The mixed dialogue is becoming a concern for the Language Division as they notice it is slowly diminishing our vernacular and something needs to be done.

Language division has hosted a Nauruan Language workshop inviting the elderly 50 years and over from across the districts to attend and share their views and thoughts on what needs to be done to revive the mother tongue.

This workshop allows each and every person attending to share Nauruan words that have been passed down to them by their elders in order to help develop the Nauruan Dictionary.

There are currently two Nauruan dictionaries in existence but they are not in use due to some word contents not correct.

Photo Nauru Media News - NTV

The following figures are taken from the “National Report of Population and Housing – Census 2011”.

At the time of the 2011 census, the population of Nauru was 10,084.

According to the 2011 Census, 93% (circa 9,300) of the population of Nauru gave Nauruan as the language of the home.

Although 66% of the population were enumerated as able to speak English, only 2% of the population gave it as the language of the home.

The 2011 Census also revealed that 6% could speak Kiribati, 2% some form of Chinese, although these languages were not necessarily the language of the home.

95% of the population of those 5 years and older were enumerated as able to speak Nauruan.

The population is projected to peak mid century at 11,000, with a steady decline until the end of the century, with a 2100 estimate of circa 5,800 (UN World Population Prospects 2019).

3. Phonetics.

There are two recent studies in Nauruan phonology.

One is by Kevin Hughes, *The Synchronic and Diachronic Phonology of Nauruan: Towards a Definitive Classification of an Understudied Micronesian Language* (2020), and the other is by Lev Blumenfeld, *Notes on the Synchronic Phonology of Nauruan* (2022).

The two studies arrive at analyses that diverge at points.

3.1. Description of Phonemes.

Table 1. Nauruan Vowels (adapted from Blumenfeld and Hughes).

	Front	Central	Back
High	i	ɨ	u
Mid	e	ʌ ¹	o
Low	æ	a	

¹ Hughes 2020 uses the IPA symbol [e] for [ʌ]. He considers it to be an allophone of /a/.

Table 2. Nauruan Consonants (adapted from Blumenfeld and Hughes).

		Bilabial				Dental		Dorsal		
		Palatalized		velarized				palatal	Post-velar	labial
Nasal			geminate		geminate	n			ñ, ng ⁴	
		m ¹	mm ³	mw ²	mmw ³					
Stop	voiceless	p ¹		pw ²		t	[tʰi] ⁵		k	q, qu ⁶ kw
	voiced	b ¹		bw ²		d	[dʰi] ⁵		g	
Fricative								[ɟ] ⁷		
Approximant								j		w
Rhotic	alveolar					r				
	fortis					ɾ ⁸				

Notes

¹ Hughes uses the IPA notation p^j b^j for the palatalized bilabial stops.

² Hughes uses the IPA notation m^v p^v b^v for the velarized bilabial stops. The traditional orthographies use /mw, pw, bw/ but there is no full labialization with the Nauruan velarized stops.

³ Traditional Nauruan orthographies do not represent geminate nasals. Hughes uses the graphemes /mm:^j, mm:^v/.

⁴ grapheme <ng> is more usual than <ñ> in contemporary Nauruan writings.

⁵ Hughes views [t^s] and [d²] as phonemes, which he transcribes as /t₁d₃/ but Blumenfeld and Kayser view them as allophones of /t,d/ as they only occur with the high vowel /i/ and have a variety of phonetic realizations.

However, they are often written /tsi, dsi/ in orthographies as this is how the 1918 Bible and other literature render them.

⁶ The voiceless labial stop /kw/ is often written /q/ word-final, or /qu/ when followed by a vowel in orthographies as this is how the 1918 Bible and other literature render them.

⁷ The approximant /j/ is undergoing frication among younger speakers, moving to [ɟ] between vowels and word-finally. Hughes considers it a phoneme, Blumenfeld and Kayser do not.

⁸ The ‘fortis’ /ɾ/ has been variously described in phonetic terms and has been variously written /dr, ɾ, ɾ̥, ɾ̥̥/ and is not distinguished from /r/ in the 1918 Bible and 1976 New Testament.

The following description of Nauruan consonant phonemes has been adapted from Hughes 2020:16–100.

/p/ voiceless palatalized bilabial stop

palatalization is neutralized before /i/ and /e/ and word-final
intervocalic lengthening
[p] word-final

/b/ voiced palatalized bilabial stop

palatalization is neutralized before /i/ and /e/ and word-final
intervocalic frication possible [β, βʲ]
[p] word-final

/pw/ voiceless velarized bilabial stop

velarization is neutralized before /o/ and /u/ and word-final
before /a/ and /i/ velarization is variable
intervocalic lengthening

An example of the fluctuation in pronunciation is the verb /pan/ ‘speak’ which is also spelt /pwan/ because the velarization fluctuates between speakers

/bw/ voiced velarized bilabial stop

velarization is neutralized before /o/ and /u/ and word-final
before /a/ and /i/ velarization is variable
[p] phrase-final

/t/ voiceless dental stop

intervocalic lengthening

The syllable /ti/ as distinct from [tʰi] is present in only a small number of words

/d/ voiced dental stop

[t] phrase final position

/k/ voiceless velar stop

Intervocalic lengthening

/g/ voiced velar stop
variable intervocalic frication to [ɣ]
[k] word/phrase final

The verb /meg/ 'dwell' is also spelt /mek/ as /g/ is devoiced word/phrase finally

/kʷ/ voiceless velar stop, secondary labialization
[k] word-final

/m/ palatalized bilabial nasal
palatalization is neutralized before /i/ and /e/ and word-final

/mm/ geminate palatalized bilabial nasal.
palatalization is neutralized before /i/ and /e/
palatalization and gemination are neutralized word-final

/mw/ velarized bilabial nasal
velarization is neutralized before /o/ and /u/ and word-final
velarization is variable before /a/ and /i/

/mmw/ geminate velarized bilabial nasal
velarization is neutralized before /o/ and /u/
velarization is variable before /a/ and /i/
velarization and gemination are neutralized word-final

/n/ apical alveolar nasal

/ŋ/ velar nasal

/w/ rounded labiovelar glide

/j/ palatal approximant
variable light to moderate frication between vowels /j, ɜ, ɐ, ɪ/

/r/ alveolar trill

/ʀ/ fortis trill

3.2. Some Observations of Sound Changes in Nauruan during the 20th Century.

There are several sound changes and changes in syntax that have occurred in Nauruan since the first half of the 20th Century, which may be due to the influence of English and/or the unfortunate loss of many of the language gatekeepers during the 2nd World War. The governments of Nauru since 1945 have not fostered the development of Nauruan as a literary medium, nor is it taught in Nauruan schools.

Among the changes are:

- a. The ‘monophthongization’ of the diphthongs <ai> <ae> to /e/: i.e.

‘aiquen’, one > ekwen

‘aiju’, three, > eju

‘aijimo’, five > ejim^o

‘aeiu’, seven > eiju

‘ngain’, his/her child > ngen

- b. The lowering of the diphthongs <ao> <au> to /o/ /ou/

- c. The raising of vowels, example:

‘eō [eʌ] , ‘not’ > ia [iʌ]

‘eadu’ > iadu

‘-en’ Perfective Aspect Suffix > -in

- d. ‘-ow’ is simplified to /-o/, example:

‘miow’, fear > mio [mʲio]

- e. Between high vowels, /j/ (which represents the palatal approximant) is moving towards a fricated allophone, [j̥]: e.g. ‘aijimo’, ‘five’ > ‘ejimo’, > ‘ejimo’. Already in pre-contact Nauruan /j/ had a fricated allophonic variant in certain environments (see NG2) - this is spreading.
- f. The diphthongs [ia, io, iu] which normally represented an initial non-syllabic vowel glide [ja, jo, ju] have drifted to [ja; jo; ju]; its sound varies from /j/ to the fricated sound [j̥], which is gaining the upper hand: e.g.

‘ian’, ‘in it’ > [jan/j̥an]

‘ion’, ‘an, a’ > [jon/j̥on]

‘iut’, ‘Guettarda speciosa’ > [jut/j̥ut]

ijōñ, below > jan [j̥an]

- g. /t/ before the high vowel /i/ represents a voiceless affricate [tʰ], which in contemporary Nauruan has moved towards a voiceless palato-alveolar affricate [tʃ]. /d/ before the high vowel /i/ is the voiced counterpart, [dʰ], now moving towards [dʒ].
- h. The fortis rhotic, which is represented by the glyph /ř/ in Hughes, in contemporary Nauruan appears to be merging with the usual rhotic /r/ in a number of speakers (see Nathan 1973.1:6,7; Hughes 2020:23, 97-100).
- i. Syncope and ellision in oft-used words, i.e.

ekegen > eken (what?)

ijegen > ijen (who?)

adaga > ada (why?)

anga > nga (1S.IND)

ngea > nge (E+MED)

nuwaw > waw (go)

bwe nim > nim

bwe dogin > dogin

- j. The 3rd Person Plural Dependent Pronoun ‘re’ may be replaced by ‘ar’.
- k. A tendency to use the Independent Personal Pronouns instead of the Dependent Personal Pronouns
- l. A simplification in phonology can be implied.

While the phonemicization and orthography used by Nathan (1973.1; 1973.2), Hughes (2020), and Blumenfeld (2022) differ, some observations are in order based on their phoneticization.

(a)

One example is the pre-stopped element Nathan noted with /mw (mʷ)/, the velarized bilabial nasal. (1973.2:482):

word final labialized /mw/ has a strange ‘pre-stopped’ quality, as in

/jibumw/ [jibɑ^bm] ‘day’

Nathan appears to have captured the noun in isolation prefixed with the Nominal Prefix/Absolute Marker /i/.

This contrasts with Hughes’ phonemicization and phoneticization of this word (2020:117,198):

/b^uumʷ/ [bwim, bim] ‘night, 24-hour day’

In the 1918 Bible this word is uniformly spelt /bũm/ with or without prefixes and suffixes.

in the 1976 New Testament it is spelt /ibum/ when preceded by the Nominal Prefix/Absolute Marker, and it is spelt variously /bumw-/ or /bum-/ when preceded by other prefixes or expanded with suffixes.

The deduction being, using this example, that the pre-stopped quality of word final /mw (mʷ)/ is no longer a feature (at least with Hughes' informants).

The same situation arises with word final /n/ .

Nathan notes (1973.1:4,9)

/duwon/	[dúwɐ̃ ^d n]	<i>flesh</i>
/tuwun/	[tʷúwɐ̃ ^d n]	<i>to be going to</i>
/kwun/	[kʷɐ̃ ^d n]	<i>his nail</i>

Hughes makes no mention of nasal pre-stopping.

(b)

Another simplification is with regard to nasality and Nauruan vowels.

Kayser notes (NG:1,2):

The vowel 'a' has also a nasal sound similar to the sound of the vowels in the French 'fin, vilain', /fɛ̃/

e.g. *ã*, yes *ãeu*, seven *ãeuer*, seven hundred

In some words this sound of the 'h' becomes almost inaudible, while the following vowel takes a nasal tone.

e.g. *wãhá*, mine *wãhara*, theirs (four or more)

Nathan also notes 1973.1:7,11,12

There is often vowel nasalization associated with the glide [ɔ̃].

/áoe/	[ǣ̃õ̃ẽ]	four plants
/eoáág/	[ẽ̃õ̃ǣ̃:k]	house
/eoeeouun/	[ẽ̃õ̃ẽ̃:õ̃õ̃n]	hide, conceal

Hughes (2020) makes no mention of vowel nasalization.

4. Orthography.

Nauruan does not have an official orthography at present, so citations are mainly given in the writing system of the original source. Although an official orthography was gazetted in the official gazette of Nauru (No.47 of 5th November 1938), it has never been implemented.

There have been several orthographies that have been used to write Nauruan. Among these are:

- 1. Orthography used by Paul Hambruch in his studies on Nauru in 1910.*
- 2. Orthography used by Aloys Kayser in his 1915 “Nuwawit testament obwe me etsimeduw”*
- 3. Orthography used in the 1918 Bible and related Protestant texts.*
- 4. Orthography used by Aloys Kayser in the journal “Anthropos” and related journals.*
- 5. Orthography used by Aloys Kayser in his “Nauru Grammar”.*
- 6. Orthography recommended by the Nauru Administration in 1938.*
- 7. Orthography used by Aloys Kayser as evidenced in the 1976 New Testament.*

4.1. Observations on Kayser's orthographies 1936 and 1976.

Kayser in *Nauru Grammar* (1936) was apparently trying to produce a phonetic record of the Nauruan he heard and was taught. This phonetic transcription is never fully described and even within *Nauru Grammar* there are some variations in the spelling of the same word.

With regard to the consonant inventory, his description lacks any systematic representation of palatalized and velarized consonants or consonant gemination.

There is no systematic description or transcription of the fact that in phrase final position the voicing of oral stops is neutralized:

_b > _p

_d > _t

_g > _k

However, he was aware of the variation in some verbs, i.e.

katuk NG175 to strain > katugien NG175 now he has strained it

He was aware of consonant gemination being a feature, but had no systematic description or transcription of it, as this quote shows (NG2):

“In many cases where the word begins with ‘m-’, this ‘m-’ is prefaced with a light sound almost amounting to a second, introductory ‘m’...”

Kayser was also aware of a “*fleeting slide vowel*” (NG3) in ‘*aijimo*’, ‘5’, using the spelling ‘*aijimeo*’ in *Nauru Grammar*. This refers to the palatalized ‘m’ of the Nauruan sound system which Hughes indicates using the IPA glyph /mʲ/.

Kayser was also aware of “*a hardly perceptible gliding vowel u* associated with ‘m’.” (NG3) *pw*, *bw*, *mw* are not systematically used to represent the velarized bilabial and nasal set.

‘*qu, kw*’ is consistently used for the labialized voiceless velar stop.

The orthography adopted in the 1976 New Testament is a much simplified system.

All diacritics are removed from vowels:

[ä] is converted to [e]

[i] is converted to [u]

the velar nasal [ŋ] is converted to [ng]

the labialized voiceless velar stop [q] is invariably converted to [kw]

4.2. Observations on the Orthography of the 1918 Bible.

The orthography reduces the sound system of Nauruan to its absolute necessary parts, but one that a native speaker would be able to contend with, just as an English or French speaker contends with a very outdated and unphonetic/unphonemic writing system.

It uses 8 letters to cover the vowels.

The letter 'a' represents both /a/ and /æ/.

The letter 'ā' represents /e/ or an allophone of /e/.

The letter 'ō' represents [ʌ] in most cases (latest studies treat this as an allophone of /a/).

The letter 'ū' represents /i/ (a central unrounded vowel) in most cases.

On the consonantal side, there is no apparent evidence of an understanding of velarized versus palatalized consonants, consonant gemination, or word-/phrase final devoicing/simplification.

The letter 'ñ' represents the velar nasal /ŋ/.

The letter 'q', or the combination 'qu' represent the labialized voiceless velar /kw/.

The letter 'j' represents the palatal approximant.

The combination 'tsi' (usually written 'ti' in other orthographies) only appears before /i/.

The 1918 Bible also uses some orthographic conventions, among which:

(a) The translators use 'ä' to represent the 3rd Person Singular Dependent Pronoun 'e' when the verb phrase it belongs to is impersonal.

(b) The translators use 'A' (capital 'a') to represent the 1st Person Singular Dependent Pronoun 'a' in all of its occurrences.

(c) Where a verb (or a pre-verb word) heads a verb phrase and has no overt person maker, it is by default 3rd Person, but the translators overcompensate by often putting a 'ghost' vowel to indicate it is a 3rd Person actor.

When 'ma', 'and' and 'bwe', 'for' precede a vowel-initial verb in such a situation, the translators often delete the vowels of 'ma' and 'bwe' (which is done in spoken Nauruan) but mirror the initial vowel of the verb or any 'ghost' vowel the translators decided on including, so you can end up with a 'dummy' vowel and a 'ghost' vowel, e.g.

mō ð ðmeata, 'and he brought it out', actually represents m' ðmeata

(d) When a final consonant of one word meets an initial consonant of the following word in a phrase, Nauruan usually interposes an epenthetic vowel (a non-syllabic "schwa" vowel /ə/) between the two consonants if the combination of the two consonants is, as Rebecca Morley observed:

"sequences that are disallowed or dispreferred within the language." (see her article "Consonant Epenthesis", <https://www.oxfordbibliographies.com>)

The translators do not consistently show the epenthetic vowel, and when they do it can be represented by 'e' or 'i' or 'o' or 'ð'.

(e) In the 1918 Bible both the 1st Person Dual Inclusive Dependent Pronoun and the 3rd Person Dual Dependent Pronoun are spelt 'ar', but there is a difference in vowel quality, i.e.

1 st Person Dual Inclusive Dependent Pronoun	-	ar [æɾ]
3 rd Person Dual Dependent Pronoun	-	ar [ʌɾ]

4.3. Comparative Table of Nauruan Orthographies.

Table 3. Comparative Table of Nauruan Orthographies.

Kayser 1936 Examples from <i>Nauru Grammar</i>	Kayser 1976 New Testament	1918 Bible	Hughes 2020
a man, he is clever; abab, to kill	a mwan abab	a man abab	æ em'æn æb'æp
ā emān, he is dead	a eman	a eman	æ em'æn
ā wāñā, mine ouwāk, big	a wanga ouwak	a wañā ouwak	a ~ æ waja oæg
ā eoquān, sun	a ekwan	a equan	æ k'æn
ä mäö, my eye bäö, my hand	e meo beo	e meö beö	e m'e- b'e-
ē jet, when?	e yet	e jet	e ijet
e innen, his mother aiquen, one	e innen aikwen	e inen aiquen	e ine- e-k'en

ē epe, stone bebe, light	e epe bebe	e epe bebe	e p'e-n b'ebe
i ini, coconut	i	i	i ini
ī niñeniñ, to pull tightly	u nunginung	ũ nũñinũñ	(i)
o bobo, to smell	o bobo	o bobo	o b'ob'o
o eoh, to cry	o eong	ō eōñ	a ijaŋ

ö ebög, water etöhin, his father gör , to run bäö, my hand öd, go,pass mög, dry	o ebog etongin gor beo od mog	õ ebök etõhin gör beõ õd mög	a ~ ʌ ~ æ ebʌg etaŋ- gar [bei/beʌ] ad mʌæg
u dudu, to water	u dudu	u dudu	u dudu
ʊ ü ibügibügi, grass büm, night ḥabūna/ḥabūna mʊḥana/mūḥana ibu, ashore	u ibugibugi bum ngabuna mungana ibu	ü ibügibügi büm ḥabūna mūḥana ibü	u ibʰugibʰugi bʰumʰ ŋabʰuna mʰuŋana -
ɯ iju, fish	u iu	ü iü	u iju
ǣ ǣ, yes	---	eh	ẽ
q, qu	kw	q, qu	kw
ḥ	ng	ṅ	ŋ

5. Abbreviations Used.

1	First Person
2	Second Person
3	Third person
S	Singular
D	Dual
T	Trial
P	Plural
EXC	Exclusive
INC	Inclusive
ADV	Adverbial prefix <i>a-</i> , <i>ana-</i>
AB	Nominal Prefix/Absolute Marker/ <i>e-/i-</i>
ANIM	Animate Class
APPL	Applicative suffix <i>-eiy/-ei</i>
APPL2	Applicative 2 suffix <i>-i</i>
AUG	Augmented form of demonstrative
AV	Avertive <i>eniy</i>
CAUS	Causative Prefix <i>ka-/ga-</i>
CF	Contrafactual
CL	Classifier
COM	Comitative/Instrumental Suffix <i>on/õn</i>
COM2	Comitative/Instrumental Suffix <i>-an</i>
COMM	Command <i>ko/kõ</i>
COMP	Completive <i>ogiten</i>

COND	Conditional Marker
CONS	Construct Particle <i>in</i>
DAT	Dative (indirect object) Form
DEP	Dependent Form of Personal Pronoun
DIR DIR1 – <i>eda/ida</i> upwards, out of, from DIR2 – <i>ädu/edu</i> downwards, in, back DIR3 – <i>ata</i> out, from within, upwards DIR4 – <i>atu</i> in, downwards DIR5 – <i>oda</i> steady movement forwards DIR6 – <i>odu</i> steady movement backwards DIR7 – <i>ruwei/ruweij/ruweiy</i> towards the speaker DIR8 – <i>n</i> general directional DIR9 – <i>w</i> general directional DIR10 – <i>-dan</i> out, out of from DIR11 – <i>-dun</i> in, back, from DIR12 – <i>ruweij</i> , towards speaker	General Directional Particle eow, iow Directional Suffixes
DIST	Distal <i>-no/-ḡo</i>
E	Emphatic Prefix <i>nga-/ña-</i>
FAC	Factive Prefix <i>o-/ō-</i>
FV	Function Vowel
GPOS	General Possessive Classifier <i>a-</i>
GER	Gerundive
IMM	Immediative <i>orren/ören</i>
INDF	Indefinite Determiner
IND	Independent Form of Personal Pronoun
INTENS	Intensifier <i>kor/kör</i>
LOC	Locative Prefix
MED	Medial <i>-na/-ḡa</i>
MOD	Modal <i>nim/nüm</i>
MUT	Mutual familial relationship <i>-i</i> ; same as APPL2
NE NEI NEII NEIII	Non-Emphatic Prefix non-emphatic demonstrative prefix, form I <i>min-</i> non-emphatic demonstrative prefix, form II <i>mu-/mü-</i> non-emphatic demonstrative prefix, form III <i>bit-</i>

NEG	Negative <i>eo/eō</i>
NP	Numeral Prefix <i>a-</i>
OBJ	Objective Form of Personal Pronoun
OP	Optative <i>karenaga</i>
PERF	Perfective Aspect Suffix <i>-en</i>
PERS	Persistive <i>ekeowina</i>
POS	Possessive Personal Pronoun Suffix
PREI	Pre-Inceptive <i>eitiok/eitsiōk</i>
PROG	Progressive <i>oreita/ōreita</i>
PROX	Proximal <i>-ne/-qe</i>
RED	Reduplicated Form of Verb/Noun
RPOS	Relative Possessive Classifier <i>w-</i>
SUCC	Successful Outcome Suffix <i>wong/wōñ</i>
SUP	Superlative form
TAG	Question Tag
TEMP	Temporal <i>ngag-/ñag-</i>
UNR	Unrealized Aspect <i>inan/nan</i>
UNR.NEG	Negative Unrealized Aspect <i>eab</i>
V	Verb
VNI	Velar Nasal Intrusion
1976	Nuwawit Testament Etimeduw 1976
HS	Nauru 2007 Demographic and Health
hsd	Nauru Hansard
NB1	Ekegen Ngea Gott Tengeiy Atsin Turita?
NB2	Kaiōt kō Aen Gott me Tsimor Eko Toki
NG	Nauru Grammar 1936

Nuw	Nuwawit testament obuä 1915
NuwNT	Nuwawit testament etimeduw 1915
PC	Personal Communication
SN	Sprache von Nauru 1914
TNR30	Öten Am Aia Bibel?
TNR31	Öten Am Aia Ino Ijamwan?
TNR32	Eken Ñea Ki Konan Abibōki Amen Bwieni?
TNR 33	Ijen Eow Ñune Eb?
TNR 34	Tune Emaga Iña Edae I Nan Keowen?
TNR35	Bwina Ema Nan Tik Timor?
TNR36	Ken Ngea Monibain Gott?
TNR37	I Ino Añ Konan Āt Kaganado n Ōneien Ikidō Ñane Towe Itsimor?
PS1979	Petit Skinner Thesis
*	Unattested form or reconstructed form
∅	Morpheme surfaces as zero

All Bible quotations that are unmarked are taken from the 1918 Bible; Unless otherwise indicated, the English Bible used is the American Standard Version published in 1901.

6. Introductory Remarks on Possession.

Nauruan, like other Oceanic languages, has a hierarchy of possession that manifests itself in the manner in which possession is marked.

The highest form of possession is that which is marked by possessive suffixes. These are attached to nouns that are termed as Inalienable, i.e.

kinship terms

body parts

body substances

objects and concepts intimately associated with humans such as a person's spirit, name, shadow

cultural objects intimately connected with humans

nominals and verbals brought into an intimate personal bond

Adpositions also follow the inalienable category by having possessive suffixes attached to them [except for the adposition 'ea', 'to', and its compounds.

The second level in this hierarchy are nouns less bound to humans, and these are termed as Alienable. Possession of these nouns (along with verbal phrases) is marked with an indirect possession construction that requires a possessive classifier - with the appropriate possessive suffix - that precedes the alienable noun.

The third level in this hierarchy is the gerund that consists of transitive verbs that have attached to them personal suffixes that resemble the possessive suffixes but these gerund suffixes can, in fact, be separated from the verb root by the indirect adpositional 'ea', 'to'. These gerunds can act as verbal nouns, or passivized verbs.

In this paper I discuss the second category of possession, Alienable Possession, and a particular feature of Alienable Possession in the Nauruan language, which is here described as Inverted Possessive Order in Alienable Possessive Phrases.

6.1. Alienable Possessive Phrases.

As stated above, alienable nouns (and verbal phrases) must be preceded by a possessive classifier to which is attached the possessive suffix to denote the possessor.

The possessive classifiers can act as independent Possessive Pronouns (mine, yours, his, ours, theirs), which can also be translated as English possessive phrases meaning “belonging to, the possession of”.

There are two possessive classifiers used in Nauruan alienable possessive phrases:

1. with the base a-.

In this paper this classifier is called the General Possessive classifier.

It is used for objects in a relationship of outright possession or “ownership” (NG20); the Nauruan general possessive classifier a-seems to reflect Proto-Micronesian *aa, ‘own or acquire ownership of an alienable object’ (Bender et al. 2003).

2. with the base w-.

In this paper this classifier is called the Relative Possessive classifier.

This Relative Possessive Classifier is used for “actual use of a thing, the permanent or transitory possession of a thing” (NG:20).

-Kayser (NG20) gives the following phrases to show the difference in meaning:

- | | | |
|----|----------------|--|
| 1. | | |
| | attar anakiwui | our (dual) coconuts, that is, the coconuts that belong to the two of us (i.e. outright possession) |
| | | as against |
| 2. | | |
| | warar anakiwui | our (dual) coconuts, that is, the coconuts that do not belong to us but that the two of us are actually working on (i.e. secondary possession) |

The analysis presented here is based on the Nauruan language as recorded by Alois Kayser and Philip Delaporte.

Table 3. General Possessive Classifier.^{(1),(2)}

Number	1 st person	1 st inclusive	1 st exclusive	2 nd person	3 rd person
Singular	aeō/aū ⁽³⁾			am [Phon. æmʰ]	an [Phon. æ]
Dual		adar [Phon. ætær]	amar [Phon. æmʰær]	amūrōr [Phon. æmʰirar]	aūrōr [Phon. æirar]
Trial		adei [Phon. ætej]	amei [Phon. æmʰiej]	amiei [Phon. æmʰiej]	aūrei [Phon. æirej]
Plural		ada [Phon. ætæ]	ama [Phon. æmʰæ]	amiā [Phon. æmʰie]	aūra [Phon. æiræ]

Notes:

(1). The forms are given in the 1918 Bible orthography. Alternative orthographies give the following variants:

aeō: aeo, aeō	adar: attar	adei: atteiy, atteij	ada: atta
am: aem, aeōm/aeam ⁽⁴⁾	amar:	amei: ameiy, amej	ama:
an: aen ⁽⁵⁾	amūrōr: amuror, amurōr	amiā: amieiy, amiej	amiā: amie
	aūrōr: auror, aurōr	aūrei: aureiy, aureij	aūra: aura

(2). The phoneticized forms are taken from Hughes (2000), Nathan (1973)

3). This form appears in connection with the noun “wak”, “house”, in the 1918 Bible.

(4). The form “aem” appears on page 20 of Kayser’s Grammar. The form “aeōm” appears three times in the the 1918 Bible [Matt 17:4, Mark 9:5, Luke 9:33], and twice as “aeam” in the 1976 New Testament [Mark 9:5, Luke 9:33], in all cases this is in relation to the phrase “aeōm ion, aeam ion”, “one belonging to you (singular)”.

(5). This form appears on page 20 of Kayser’s Grammar and once in the 1976 New Testament in the phrase “aen Moses ion”, “one belonging to Moses” [Matt 17:4]

Table 4. Relative Possessive Classifier.⁽⁶⁾

Number	1 st person	1 st inclusive	1 st exclusive	2 nd person	3 rd person
Singular	waña	-----	-----	wam	wōn; wōnō ⁽⁷⁾
Dual	-----	wōrar	wamar	wamūrōr	wañarōr
Trial	-----	warei	wamei	wamiāi	wañarei
Plural	-----	wōra	wama	wamiā	wañara

Notes:

(6.) The forms are given in the 1918 Bible orthography. Alternative orthographies give the following variants:

waña: wanga, wonga, waña	wōrar: worar, warar	warei: wareiy, wareij	wōra: wara, wora
wam:	wamar:	wamei: wameiy, wameij	wama:
wōn: wan, won	wamūrōr: wamuror, wamurōr	wamiāi: wamiely, wamielij	wamiā: wamie
	wañarōr: wongaror, wañurōr	wañarei: wongareiy, wañareij	wañara: wangara, wongara, wañara

(7). The 3rd Person Singular form wōnō (alternative orthography: wono, wona) is used independently.

The standard Alienable Possessive Phrase has three basic Functions slots, as shown in the Template below.

Table 5. Template for Functions in the Alienable Possessive Phrase.

Function 1 Slot	Function 2 Slot	Function 3 Slot
Possessive Classifier with Possessive Suffix referencing Possessor	Possessum (object possessed)	Possessor (optional)

In discourse, where the subject needs to be identified or clarified, the possessor must be included in the Alienable Possessive Phrase:

3.

aūrōr tekawa Andreas me Petrus John 1:44

GPOS+3D.POS town Andrew & Peter

the town of Andrew and Peter

['tekawa' is a Kiribati loanword, 'te kawa', meaning 'village, hamlet'; in contemporary Nauruan 'tekawa' is often used with the meaning 'Administrative District']

4.

auror tang in¹ meg eirumena² Maria me Martha John 11:1 1976

GPOS+3D.POS place CONS dwell female+two+ANIM+MED Mary and Martha

their (dual) dwelling place those two women Mary and Martha/the dwelling place of those two women Mary and Martha

5.

Petrus me Johannes aikwen auror kania amea Ac 3:4 1976

Peter and John one GPOS+3D.POS look+to male+MED

Peter and John one their (dual) looking at that man/as one, Peter and John looked at that man

6.

tekeiy auror obwoa Moses amerumena³ Jannes me Mambres 2Ti 3:8 1976

like GPOS+3D.POS opposed+to Moses male+two+ANIM+MED Jannes and Mambres

like their (dual) opposing to Moses those two men Jannes and Mambres/as Jannes and Mambres' opposing Moses

7.

auror throne God me bita⁴ Lamb Re 22:3 1976

GPOS+3D.POS throne God & NEIII+MED Lamb

their (dual) throne God and the Lamb/the throne of God and (the throne) of the Lamb

In discourse, where the subject has been identified, referencing the possessor is optional:

8.

auror karawin Mark 11:7 1976

GPOS+3D.POS clothing

their (dual) garments

as against

9.

murumena⁵ auror karawin Matt 21:7 1976

NEII+two+ANIM+MED GPOS+3D.POS garment

those two men their (dual) garments/the garments of both men

(This is from the same event described by Matthew and Luke's gospels)

Other examples where no referencer is used to highlight a previously mentioned possessor:

10.

an ogin abi Sihon Deu 1:4

GPOS+3S.POS finish+CONS slay Sihon

his finishing slaying Sihon

11.

aũrõr bũm in¹ oniñ in¹ ãn Eze 23:3

GPOS+3D.POS day CONS small CONS female

their (dual) days of young womanhood

['oniñ' as a verb means 'be small'; as a noun, 'child, youth']

12.

aũrõr wak Eze 23:47

GPOS+3D.POS house

their (dual) houses

13.

aũrõr tekawa ñea¹⁵ Nazareth Lu 2:39

GPOS+3D.POS city E+MED Nazareth

their (dual) town, Nazareth

14.

aũrõr bũm Ac 25:

GPOS+3D.POS day

their (dual) days

15.

aũrõr wak Ro 16:5

GPOS+3D.POS house
 their (dual) houses

Other examples where a referencer is used to highlight a previously mentioned possessor:

16.

t'eo⁶ aikwen auror puduw iat⁷ ub [sic;iyub] amerumena³? Lu 6:39 1976

only+NEG one GPOS+3D.POS fall+DIR9 in+3S.POS AB+pit male+two+ANIM+MED
 is it not one their (dual) falling into the pit those two men [previously mentioned]?/will they not both fall into the pit?

17.

aikwen auror goro amerumena³ John 20:4 1976

one GPOS+3D.POS run male+two+ANIM+MED
 one was their running those two men [previously mentioned]/they both ran off as one

18.

oten auror oaibwetin wong buriouror Christus me Belial? 2Co 6:15 1976

TAG GPOS+3D.POS FV+one+CL7[18] SUCC spirit+3D.POS Christ & Belial
 their (dual) one successful their (dual) spirits Christ and Belial?/are Christ and Belial in agreement?
 ['burio-' is an inalienable noun with a wide range of meaning: innards, intestines, one's spirit (temperament), heart, mind; when combined with the classificatory numeral 'one' for long, flexible objects, carries the meaning of 'agree'.]
 [The Function Vowel 'o' is optional before numerals.]

The possessum may appear with or without a referencer. A referencer can often make clear whether the possessum is singular or plural:

19.

mungana⁸ auror bum in¹ prophecy Re 11:6 1976

NEII+MED.P GPOS+3D.POS day CONS prophecy
 those things their (dual) day for prophecy/their (dual) days of prophecying

7. Inverted Possessive Order in Alienable Possessive Phrases.

In the Inverted Alienable Possessive Phrase, the possessive classier is followed by the possessor, not the possessum, as is the case with the normal order of Alienable Possessive phrases.

This inversion appears to be a stylistic variation of the usual order and is not obligatory.

Where it occurs, it is more likely to occur with:

Complex Possessum, or

Possessor is generic ownership.

Table 6. Template for Functions in the Inverted Possessive Alienable Phrase.

Function 1 Slot	Function 2 Slot	Function 3 Slot
Possessive Classifier with Possessive Suffix referencing Possessor	Possessor (optional)	Possessum (object possessed)

Where the Inverted Possessive strategy is used with a verbal phrase Possessum, the Relative Possessive Classifier is not employed.

Examples of Inverted Possessive Order in Alienable Possessive Phrases.

The examples provided are subdivided into the following categories:

1. General Possessive Classifier as Possessive Classifier, and verbal phrase Possessum.
2. General Possessive Classifier as Possessive Classifier, and noun phrase Possessum.
3. Relative Possessive Classifier as Possessive Classifier, and noun phrase Possessum.

7.1. General Possessive Classifier as Possessive Classifier, Verb Phrase Possessum.

20.

Ouwak⁹ an Jehova õgageidawianaw waña temoniba Ge 24:35

big GPOS+3S.POS Jehovah FAC+CAUS+prosper RPOS+1S.POS lord
Jehovah's blessing my lord is great/Jehovah hath blessed my master greatly ASV

21.

Esau ãt an Isaak õgageidawianaw Jakob Ge 28:6

Esau see GPOS+3s.POS Isaac FAC+CAUS+prosper Jacob

Esau saw Isaac's blessing Jacob/Esau saw that Isaac had blessed Jacob ASV

21a.

õõga an Gott õbũ wõn imin gõgõrõ etõñũmürõr Ge 31:9

be.so GPOS+3S.POS God take RPOS+3S.POS AB+thing run+RED father+2D.POS

it was so God's taking your (dual) father's animals/thus God hath taken away the cattle of your father ASV

22.

ar ririñ tekei an Jehova pan a ùrõr Ex 7:6

3D.DEP do like GPOS+3S.POS Jehovah speak to 2D.OBJ

they did according to Jehovah's commanding them (dual)/as Jehovah commanded them, so did they ASV

23.

ogoro abũmin aeiũ iruwin an Jehova ira ekaw Ex 7:25

3S.DEP+complete NP+CL5[11] seven after GPOS+3S.POS Jehovah strike AB+stream

seven days were fulfilled, after Jehovah's striking the river/seven days were fulfilled, after that Jehovah had smitten the river ASV

24.

tekei an Jehova ogiten pan a Moses Ex 9:35

like GPOSS+3S.POS Jehovah COMP speak to Moses

according to Jehovah's having spoken to Moses

25.

õten araquin an amune ekei ime ea gada Ex 10:7

how long+CONS GPOS+3S.POS male+PROX make+3S.IND AB+snare to 1P.INC.OBJ

how long is this man's becoming a snare to us?

['amune' is the proximal singular form of the male demonstrative, 'this male'.]

26.

tekei an Jehova ñea¹⁵ wañara Gott am bagadugu

like GPOS+3S.POS Jehovah E+MED RPOS+3P.POS God GPOS+2S.POS ancestor

õpan aw¹⁰ Deu 1:21

speak to+2S.OBJ

like Jehovah's (the God of your forefathers) speaking to you

27.

bwĩn o¹¹ ogiten aeuwakei¹² an Gott etad quõquõr Deu 15:2

for COMP cry.out+APPL GPOS+3S.POS God loose bind+RED

for one had proclaimed God's loosening of bonds/because God's release hath been proclaimed ASV

['o' here, is a dummy vowel]

28.

õuga bet an Gott pũmwe dedeũ Judg 1:7

be.so also GPOS+3S.POS God recompense manner+1S.POS

it is so also God's recompensing my course/so God hath required me ASV

29.

õõga an Gott õeõgida gain Jabin Judg 4:23

be.so GPOS+3S.POS God bring.down woe+CONS Jabin

it is so God's bringing down the woe of Jabin/so God subdued on that day Jabin ASV

30.

bwe dögin an Jehova tsuma ijen 1Sa1:6

for reason+3S.POS GPOS+3S.POS Jehovah shut womb+3S.POS
because of Jehovah's shutting up her womb

31.

aeõñ ouwak an Saul miow David 1Sa 18:29

increase big GPOS+3S.POS Saul fear David
Saul's fearing David kept getting bigger/Saul was yet the more afraid of David ASV

32.

tekei imin memak ñana¹³ waña temoniba ñea¹⁵ uea ogiten pan a an tsiõ,
like AB+thing all E+MED.P RPOS+1S.POS lord E+MED king COMP speak to GPOS+3S.POS servant
nan õũga bet an am tsiõ ririñ 2Sa 9:11

UNR be.so also GPOS+3S.POS GPOS+2S.POS servant do
according to all the things that my lord the king has commanded his servant, so will be also the doings of my servant/according to all that
my lord the king commandeth his servant, so shall thy servant do ASV

33.

Joab etsiet.. bwo¹¹ ouwak an uea tñn Absalom 2Sa 14:1

Joab 3S.DEP+know for big GPOS+3S.POS king long.for Absalom
Joab..understood that the king's longing for Absalom was great/Joab..perceived that the king's heart was toward Absalom ASV

34.

nan õũga bet an am tsiõ ririñ 1Ki 2:38

UNR be.so also GPOSS+3SPOS GPOSS+2P.POS servant do
like my lord the king had spoken, thus also will be you servant's doing it

35.

aijuwõri an Solomon ere iwim in jiũiw, mi iwim in iow

three+CL35[23] GPOS+3S.POS Solomon extend AB+offering CONS burn.up+DIR & AB+offering CONS AB+peace

eat⁷ obweni aeowaeow 1Ki 9:25

on+3S.POS [AB]+year perpetual
three times [were] Solomon's offering burnt-offerings and peace-offerings year by year/three times in a year did Solomon offer burnt-offerings and peace-offerings ASV

36.

ouwak⁹ an Reson añañon Israel 1Ki 11:25

big GPOS+3S.POS Rezon envy+RED+COM Israel
Rezon's hatred for Israel was great/Rezon..was hostile toward Israel

37.

ouwak⁹ an Obadja miow Jehova 1Ki 18:3

big GPOS.3S.POS Obadiah fear Jehovah
Obadiah's fearing Jehovah was great/Obadiah feared Jehovah greatly ASV

38.

re ririñ tekei an Isebel ogiten pan a ũra 1Ki 21:11

3P.DEP do like GPOS+3S.POS Jezebel COMP speak to 3P.OBJ
they did according to Jezebel's having previously spoken to them/[they] did as Jezebel had sent unto them, according as it was written in
the letters which she had sent unto them ASV

39.

an anũm mek ea¹⁴ 2Ki 2:9

GPOS+3S.POS spirit+2S.POS dwell on+1S.POS
your spirit's residing on me/thy spirit be upon me ASV

40.

tekei an waña temoniba ãt 2Ki 2:19

like GPOS+3S.POS RPOS+1S.POS lord see
like my Lord's seeing it

41.

ea¹⁰ an Solomon wei maneabin Jehova i Jerusalem 1Chr 6:32

to GPOS+3S.POS Solomon build House+CONS Jehovah in Jerusalem
until Solomon's building the special house of Jehovah/until Solomon had built the special house of Jehovah in Jerusalem

42

õten aeõ añañõt ekereri me an bñriõ miowi eõrõwe Pr 5:12

how GPOS+1S.POS hate+COM AB+CAUS+instruct & GPOS+3S.POS heart+1S.POS despise AB+reprove
how my hatred of instruction is and my heart's despising reproof is

43.

an Jehova otow eñame ogoeow Is 6:13

GPOS+3S.POS Jehovah take AB+person 3sDEP+far
Jehovah's removal of men far away

44.

bwin õũga an Jehova ririñ ame¹⁰ ean mññana⁸ ibũm

for+there be.so GPOS+3S.POS Jehovah do to+1sDAT on+3S.POS NEII+MED.P AB+day

a¹¹ aiaeõ ean Lu 1:25

see+1sOBJ on+3S.POS
for so was Jehovah's doing to me in those days he looked on me

45.

ian obwen an aia wõn Gott Kristo Lu 2:26

in+3S.POS before+3S.POS GPOS+3S.POS see REL.POSS+3S.POS God Christ
before his seeing the Christ of God

46.

ma aia an amea õnani õawin an ake ame¹⁴ 2Ki 5:7

& see GPOS+3S.POS male+MED seek begin+CONS GPOS+3S.POS fight to+1S.DAT
and see the man's looking to start his fight with me/and see how he seeketh a quarrel against me ASV
['amea' is the singular medial form of the male demonstrative.]

47.

tekei an Jehova õpan 2Ki 14:6

like GPOS+3S.POS Jehovah speak
according to Jehovah's command/as Jehovah commanded

48.

an uea wim in jiũiow 2Ki 16:15

GPOS+3S.POS king offering CONS burn.up+DIR
the king's burnt offering

49.

ekeken weman an Jehova õgõr arakũ 2Ki 20:8

what sign+CONS GPOS+3S.POS Jehovah FAC+run sick+1S.POS
what is the sign of Jehovah's curing my sickness/what shall be the sign that Jehovah will heal me ASV

50.

tekei an Jehova ogiten pan 2Ki 24:13

like GPOS+3S.POS Jehovah COMP speak
according to Jehovah's having spoken of it previously/as Jehovah had said

51.

David egirow bwe dögin an Jehova ijatow Usa 1Chr 13:11

David anger for reason+3S.POS GPOS+3S.POS Jehovah strike Uzza

David was angered because of Jehovah's striking Uzza/David was displeased, because Jehovah had broken forth upon Uzza ASV

52.

David eririñ tekei an Gott pan a 1Chr 14:16

David 3S.DEP+do like GPOS+3S.POS God speak to+3S.DAT

David did according to God's commanding him/David did as God commanded him ASV

53.

bwo¹¹ ouwak⁹ an Joab eõ ãeñ aen uea 1Chr 21:6

for big GPOS+3S.POS Joab NEG desire voice+CONS king

for Joab's not desiring the word of the king was great/for the king's word was abominable to Joab ASV

54.

tekei edogor ñana¹³ ã oija¹⁶ ũra eow ian ben Aaron ñea¹⁵ etõñũra,

like AB+law E+MED.P 3s.DEP give+to 3P.OBJ DIR in+3S.POS hand+CONS Aaron E+MED father+3P.POS

tekei an Jehova, ñea¹⁵ Gott in Israel, ogiten pan a¹⁰ 1Chr 24:19

like GPOS+3S.POS Jehovah, E+MED God CONS Israel, COMP speak to+3S.DAT

according to the law that was given to them into the hand of Aaron their father, according to Jehovah's – the God of Israel – having spoken to him/according to the ordinance given unto them by Aaron their father, as Jehovah, the God of Israel, had commanded him ASV

[‘ã’ is the orthographic convention in the 1918 Bible for the 3rd Person Singular Dependent Pronoun ‘e’ when the agent is not identified and is most often translated in English by passivizing the clause.]

55.

õũga an Solomon ririñ mũñane baibait etaramawir memak mõ¹¹ õewedũdũ 2Chr 4:18

be.so GPOS+3S.POS Solomon do NEII+PROX.P object+RED+CONS AB+worship all & FAC+hill

it was so Solomon's making all these objects for worship and piling them up/thus Solomon made all these vessels in great abundance ASV

[‘mũñane’ is the NEII plural proximate form of the general demonstrative. ‘these (things)’.]

56.

tekei an Jehova pan 2Chr 25:4

like GPOS+3S.POS Jehovah speak

according to Jehovah's command/as Jehovah commanded ASV

57.

enim õũga an Gott irirat⁷ eñame memak atsin ian aũra wak Ne 5:13

3S.DEP+MOD be.so GPOS.3S.POS God shake AB+person all from+3S.POS in+3S.POS GPOS+3P.POS house

may it be so God's shaking all men out from their houses/so God shake out every man from his house ASV

58.

tekei an uea kona n totow Esther 1:7

like GPOS+3S.POS king able CONS give

according to the king's ability to give

59.

õten, oniñ õkõr an Gott kananoañeiuw¹² Job 15:11

TAG small INTENS GPOS+3S.POS God mercy+APPL+2S.OBJ

is God's showing mercy to you very small?/are the consolations of God too small for thee ASV

60.

awõritet⁷ ägen an Gott dũbañai a ũra eroe eow ian an egirow? Job 21:17

NP+CL35[23] how.many GPOS+3S.POS God share+APPL to 3P.OBJ AB+heavy DIR in+3S.POS GPOS+3S.POS anger

how many times [is] God's distributing to them sorrows in his anger?/how oft..God distributeth sorrows in his anger ASV

61.

õuga bet an Seol ðekeow ũra ñabũna re dũra Job 24:19

be.so also GPOS+3S.POS Sheol FAC+be.not+DIR 3P.IND E+ANIM.P+MED 3P.DEP sin

so also Sheol's destroying them, those ones who sin/so doth Sheol [consume] those that have sinned ASV

[‘ñabũna’ is the Emphatice plural medial animate demonstrative.]

62.

tekei an cerva eije bõken iat⁷ ekaw õũga bet an anũ ijew Ps 42:1

like GPOS+3S.POS deer crave water+CONS in+3S.POS AB+stream be.so also GPOS+3S.POS spirit+1S.POS crave+2S.OBJ

as the deer's longing for the streAB-water, so also [is] my soul's longing for you/as the hart panteth after the water brooks, so panteth my soul after thee asv

63.

õten an Gott tsiet? Ps 73:11

how GPOS+3S.POS God know

how God's knowing?/how doth God know? ASV

64.

õũga bet an Jehova kananoañei¹² ũra ñabũna re miow ñei Ps 103:13

be.so also GPOS+3S.POS Jehovah mercy+APPL 3P.OBJ E+ANIM.P+MED 3P.DEP fear E+3P.IND

so too is Jehovah's; showing pity to those ones who fear him/ so Jehovah pitieth them that fear him ASV

65.

ebak⁹ an Jehova iraeõ n wereriõ Ps 118:18

many GPOS+3S.POS Jehovah strike+1S.OBJ CONS instruct+1S.OBJ

many were Jehovah's striking me for disciplining me/Jehovah hath chastened me sore ASV

66.

tekei etowedũdũ ñaga rõ õpaeoi¹² Jerusalem õũga bet an Jehova õpaeoi¹²

like AB+mountain TEMP+MED 3P.DEP FAC+revolve+APPL Jerusalem be.so also GPOS+3S.POS Jehovah FAC+revolve+APPL

an ñame atsin ean ñabũmine me eõ toki Ps 125:2

GPOS+3S.POS person from+3S.POS on+3S.POS E+CL5[11]+PROX & NEG end

like the mountains when they encircle Jerusalem, so too is Jehovah's encircling his people from this day and not ending/as the mountains are round about Jerusalem, so Jehovah is round about his people from this time forth and for evermore ASV

67.

õten araquin an amen kawiduemin ibibõki iat ekawiduemin? Pr 1:22

how long+3S.POS GPOS+3S.POS male.for scoff

happy+RED in+3S.POS AB+scoff

how long the scoffer's rejoicing in scoffing

68.

an Jehova ðeõgida egae emek ian an wak eñame ñea ebaka Pr 3:33

GPOS+3S.POS Jehovah bring.down AB+woe 3S.DEP+dwel in+3S.POS GPOS+3S.POS house AB+person E+MED 3S.DEP+bad

Jehovah's bring down the woe [that] resides in the wicked man's house/the curse of Jehovah is in the house of the wicked ASV

69.

aũra wim ñabũn ebaka ei imin ñea ouwak an Jehova miowi Pr 15:8

GPOS+3P.POS offering E+ANIM.P+ 3S.DEP+bad 3S.IND AB+thing E+MED big GPOS+3S.POS Jehovah despise

the offerings of those who are wicked, it is a thing that is great Jehovah's hatred [of it]/the sacrifice of the wicked is an abomination to Jehovah ASV

70.

õũga bet an Jehova õij ibũriõ Pr 17:3

be.so also GPOS+3S.POS Jehovah test AB+heart

so also is Jehovah's testing the heart/but Jehovah trieth the hearts

71.

ta ñune ñea A kona: ñea tsieten an Gott ririñ eñame bwo¹¹ omo Ecc 7:29

only E+PROX E+MED 1S.DEP able E+MED know+3S.GER GPOS+3S.POS God do AB+person for 3S.DEP+good
only this thing [is] the thing that I gained: the knowing of God's making man as good/this only have I found: that God made man upright
ASV

72.

an Jehova otow eñame ogoeow Is 6:12

GPOS+3S.POS Jehovah remove AB+person 3S.DEP+far
Jehovah's removing men far away/Jehovah have removed men far away ASV

73.

ōten an Jehova bōñe āita ñain Zion eow eat¹⁷ denañ in an egirow? La 2:1

how GPOS+3S.POS Jehovah cover female+MED child+CONS Zion DIR on+3S.POS cloud CONS GPOS+3S.POS anger
how Jehovah's covering the daughter of Zion on the cloud of his anger/how hath the Lord covered the daughter of Zion with a cloud in his
anger!

74.

ea an Jehova kanidu , ma¹¹ aiaeo eadun ianweron La 3:50

to GPOS+3S.POS Jehovah look.down & see+1S.OBJ down+DIR9 heaven
until Jehovah's looking down and seeing me downwards from heaven/till Jehovah look down , and behold from heaven ASV

75.

tekei an Jehova ogiten panōt eponñame ñea eo teñ tsiō itūrin uea n Babylon? Je 27:13

like GPOS+3S.POS Jehovah COMP speak+COM nation E+MED NEG want serve by+3S.POS king CONS Babylon
like Jehovah's previously speaking [with it]the nation that it does not want to serve the king of Babylon/as Jehovah hath spoken concerning
the nation that will not serve the king of Babylon?

76.

tekei an Gott ōraijedu Sodom Je 50:40

like GPOS+3S.POS God throw.down Sodom
like God's throwing down Sodom/as when God overthrew Sodom ASV

77.

tekei an engel Temoniba ōpan a¹⁰ Matt 1:24

like GPOS+3S.POS angel Lord speak to+3S.DAT
according to the angel of the Lord's speaking to him

78.

tsin iō ūga an Gott ōeduaeōn an karawit⁷ ibūgibūgi eat⁷ etañ in kiāō

if be.so GPOS+3S.POS God FAC+clothe+COM GPOS+3S.POS clothing AB+grass on+3S.POS AB+place CONS cultivate

ñan etsimor ñabūmine Matt 6:30

E+MED.P+ 3S.DEP+live E+CL5[11]+PROX

if it is so God's dressing the grass with its clothing on the cultivated place [field] which is alive today/if God doth so clothe the grass of the
field, which to-day is ASV

79.

ōten an Satan kona n ōmeata Satan? Mark 3:23

how GPOS+3S.POS Satanm able CONS bring.out Satan
how Satan's ability to bring out Satan?/how can Satan cast out Satan? ASV

80.

an Johannes ōpōpan John 1:19

GPOS+3S.POS John speak+RED
John's preaching

81.

bwō ŭga kōr an Gott auwā eb ñag e totow ñain ñea aiquet erak John 3:16
 for be.so INTENS GPOS+3S.POS God love AB+land TEMP+ 3S.DEP give child+3S.POS E+MED one single
 for so is God's loving the world since he gave his son who was the one and only/for God so loved the world, that he gave his only begotten Son ASV

82.

nan ōten an amune oija gada duwen bwa¹¹ am ōn? John 6:52
 UNR how GPOS+3S.POS male+PROX give.to 1P.INC.OBJ flesh+3S.POS for 1P.INC.DEP+MOD eat
 how will it be this one's giving us his flesh so that we might eat it?

83.

re dorer eat⁷ ekakairū inon, tekei an anin oija ūra bwe re nimō ōrai Ac 2:4
 3P.DEP talk on+3S.POS AB+talk other like GPOS+3S.POS spirit+3S.POS give+to 3P.OBJ for 3P.DEP MOD utter
 they spoke in other languages, according to his spirit's allowing them that they should upper/began to speak with other tongues, as the spirit gave them utterance ASV

84.

ro¹¹ oaweiy etorereiy¹² etorer inon te ekekae
 3P.DEP begin talk+APPL AB+talk other only different+RED
 tekeiy an amea eanni o modangidang okwadeiy¹² ura oraiyen Ac 2:4 1976
 like GPOS+3S.POS male+MED AB+spirit 3S.DEP+good+SUP 3S.DEP+favour+APPL+COM 3P.OBJ utter+3S.GER
 they began speaking other different languages according to the holy spirit's favouring them [was] its being uttered/and began to speak with other tongues, as the Spirit gave them utterance ASV

85.

ouwak⁹ an amerumene ōearearūō wōra tekawa, ūrōr ōkōr dei Judea Ac 16:20
 big GPOS+3S.POS male+two+PROX FAC+disturb RPOS+3P.POS town 3D.IND INTENS people.of Judea
 these two men's making trouble for our city is great, both are definitely Jews/these men, being Jews, do exceedingly trouble our city ASV

86.

ñabūna re rouwōt⁷ ebaite an Gott iduwen Ro 1:25
 E+ANIM.P+MED 3P.DEP exchange+COM AB+lie GPOS+3S.POS God AB+true
 those ones who exchange the lie with God's truth/for that they exchanged the truth of God for a lie

87.

amwaim¹⁸ ōñañat tekei an Gott ōgeidawianaw gamiā 1Co 16:2
 2P.DEP+MOD store.up like GPOS+3S.POS God FAC+prosper 2P.OBJ
 store up according to God's blessing you/let each one of you lay by him in store, as he may prosper ASV

88.

ean adamonin būmin woche aeoweaew, amiā memak amwaim¹⁸ ōñañat iow itūrimiā imit
 on+3S.POS beginning+CONS day+CONS week continuous 2P.IND all 2P.DEP+MOD store.up DIR by+2P.POS AB+thing
 inon,ma amwaim ōñañat tekei an Gott ōgeidawianaw gamiā 1Co 16:12
 some & 2P.DEP+MOD store+up like GPOS+3S.POS God FAC+prosper 2P.OBJ
 on the beginning of the days of the week continuously, all of you you should store up by you some things, and you should store up according to God's blessing you/on the first day of every week, all of you should set aside something, and should set aside according to God's blessing you

89.

tekei an Gott ead amiā dūra bwe dōgin Kristo Eph 4:32
 like GPOS+3S.POS God loosen GPOS+2P.POS sin for reason+3S.POS Christ
 as God's forgiving your sins because of Christ/even as God also in Christ forgave you ASV

90.

an Kristo auwā gamiā Eph 5:2
 G.POS+3S.POS Christ love 2P.OBJ
 as Christ's loving you

91.

nan õũga bet an Gott eow ũra ñabũna re mijimij ian Jesu 1Thes 4:14
 UNR be.so also GPOS+3S.POS God DIR 3P.OBJ E+ANIM.P+MED 3P.DEP sleep in+3S.POS Jesus
 It will be so also God's leading them, those ones who sleep in Jesus/even so them also that are fallen asleep in Jesus ASV

92.

tsin iõ ũga an Gott auwã gada, eimwi⁹ bet bwa¹¹ am¹⁸ auwã gada 1John 4:11
 COND be.so GPOS+3S.POS God love 1P.INC.OBJ right also for 1P.INC.DEP+MOD love 1P.INC.OBJ
 if it be so God's loving us, it is right also that we should love ourselves [each other]/if God so loved us, we also ought to love one another ASV

93.

adamonin an Paulus öpae äb in kereri NuwNT 92
 beginning.of GPOS+3S.POS Paul travel.about AB+land CONS CAUS+instruct
 the beginning of Paul's travelling about the land for to instruct

7.2. Optional Nature of Inverted Possessive Construction.

That the use of the Inverted Possessive strategy is optional can be seen by complex clauses and clauses with a named agent that do not adopt the Inverted Possessive strategy.

Examples:

94.

ouwak⁹ an miow Jakob Ge 32:7
 big GPOS+3S.POS fear Jacob
 Jacob's fear was great/Jacob was greatly afraid ASV

95.

priester ñea ere an wim in jiũiw eñame ion Le 7:8
 priest E+MED extend GPOS+3S.POS offering CONS burn.up+DIR AB+person INDF
 the priest that offereth any man's burnt-offering ASV

96.

tsin ie etsimine an akake eñame ion ñea eimwi bwe e nim õrean a uea 2Sa 15:2
 COND 3S.DEP+exist GPOS+3S.POS fight+RED AB+person INDF E+MED right for 3S.DEP MOD bring to king
 when there was the dispute of an upright man that he should bring it to the king/when any man had a suit which should come to the king ASV

97.

ouwak⁹ an miow ãita bwe dõgin aen Lu 1:29
 big GPOS+3S.POS fear female+MED for reason+3S.POS words+3S.POS
 her fear was great because of his words

7.3. Denasalization of Possessive Classifier in Inverted Possessive Constuction.

When the Inverse Possessive strategy is employed, the possessive classifier is subject to denasalization where it is followed by a high vowel:

98.

ar eõ ätien at etõñürör eõ böñe duwen Ge 9:23

3D.DEP NEG see+PERF GPOS+3S.POS father+3.POS NEG cover flesh+3S.POS

the two of them did not then see their father's not covering his body/they saw not their father's nakedness ASV

99.

e iki at äita ñain mequõredu a¹⁰ Ge 19:35

3S.DEP know.not GPOS+3S.POS female+MED child+3S.POS lie.down to+3S.DAT

he was unaware of his daughter's lying down with him/he knew not when she lay down ASV

100.

õüga at äirumena ñain Lot kona ñaiürör

be.so GPOS.+3S.POS female+two+MED child+3S.POS Lot able child+3D.POS

eow itürit etõñürör Ge 19:36

DIR by+3S.POS father+3D.POS

it was so the two daughters of Lot's getting their children by their father/thus were both the daughters of Lot with child by their father ASV

101.

ouwak at eñame miow Ge 20:8

big GPOS.3S.POS AB+person fear

the men's fear was great/the men were sore afraid ASV

102.

tekei at etõñin eije Ge 27:14

like GPOS.POS+3S.POS father+3S.POS crave

like his father's craving it/such as his father loved ASV

103.

araquin at ibwibwin Israel mek i ägypten bwe abu ma animo eobweni Ex 12:40

long+CONS GPOS+3S.POS descendency+CONS Israel dwell in Egypt for four.hundred & thirty AB+year

the length of Israel's descendency's dwelling in Egypt was four hundred and thirty years/the time that the children of Israel dwelt in Egypt was four hundred and thirty years ASV

104.

tekei at eñame õõüne eñame ion enim õüga bet at eñame

like GPOS+3S.POS AB+person FAC+wound AB+person INDF 3S.DEP+MOD be.so also GPOS+3S.POS AB+person

tik õõüne ñei Le 24:20

still FAC+wound E+3s.ind

according to a man's wounding another man, it should be so too the man's wounding him/as he hath caused a blemish in a man, so shall it be rendered unto him ASV

105.

õüga bet at ibwibwin Israel ririñ Nu 5:4

be.so also GPOS+3S.POS descendency+CONS Israel do

it was so also the descendency of Israel's doing/the children of Israel did so ASV

106.

õũga bet at ibwibwin Israel ririñ Num 9:5

be.so also GPOS+3S.POS descendency+CONS Israel do
so too were the actions of the descendants of Israel

107.

ama eab redõ a ama wak ea at ibwibwin Israel memak

1P.EXC.DEP NEG+UNR return to GPOS+1P.EXC.POS house to GPOS+3S.POS descendency+CONS Israel all

õgõg ùbwiõra Num 32:18

get home+3P.POS

we will not return to our houses until all the descendency of Israel's obtaining their homelands/we will not return unto our houses, until the children of Israel have inherited every man his inheritance ASV

108.

bwe baen mũñana ã kona eow ean at etõñin row-iow

for complement+CONS E+MED.P 3S.DEP able DIR on+3S.POS GPOS+3S.POS father+3S.POS exchange+DIR

wõn imin Deu 18:8

RPOS+3S.POS AB+thing

for its complement is got by the sale of his father's possessions

109.

enimõ mek itürũm ea at edũm õni Deu 22:2

3S.DEP+MOD dwell by+2S.POS to GPOS+3S.POS sibling+2S.POS seek

it shall be with thee until thy brother seek after it

110.

tsin ie etsimine at eñame akake Deu 25:1

COND 3S.DEP+exist GPOS+3S.POS AB+person fight+RED

if there is a men's quarrel

111.

tekei an amea ririñ eat⁷ obweni aeoweaeow, ia ãita oroga ian

like GPOS+3S.POS male+MED do on+3S.POS [AB]+year continuous COND female+MED 3S.DEP+go.up in+3S.POS

an wak Jehova, õũga bet at ãita oroe ãita 1Sa 1:7

GPOS+3S.POS house Jehovah abe.so also GPOS+3S.POS female+MED FAC+heavy female+MED

according to the man's actions year by year, when that woman went up into Jehovah's House, so too was the woman's oppressing her/this went on year after year, whenever Hannah went up to the house of the Lord, her rival provoked her

112.

Israel memak rõ õd eat emwarere emõg ea at epo¹⁹ memak õd ean

Israel all 3P.DEP pass on+3S.POS AB+soil 3S.DEP+dry to GPOS+3S.POS congregation all pass on+3S.POS

Jordan Jos 3:17

Jordan

Israel passed on dry ground, until all his congregation's passing on the Jordan/all Israel passed over on dry ground, until all the nation were passed clean over the Jordan ASV

113.

mõ õweijot⁷ equan, mõ õweijo bet maraman, ea at eponñame õeõgida gain

& 3S.DEP+stand+PERF AB+sun & 3S.DEP+stand also moon to GPOS+3S.POS nation bring.down woe+CONS

barũõra Jos 10:13

enemy+3P.POS

and the sun then stood still, and the moon also stood still, until the nation's bringing down the woe of their enemies/and the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies

114.

õũga at eñame õtsimor Jonathan 1Sa14:45

be.so GPOS+3S.POS AB+person FAC+save Jonathan

115.

Jehova ogiten ijababa barũõ eow ian obwõ tekei at ebõk eijababa
 Jehovah COMP break.apart enemy+1S.POS DIR in+3S.POS front+1S.POS like GPOS+3S.POS AB+water break.apart
 imin 2Sa 5:20

AB+thing

Jehovah has broken apart my enemies before me, like water's breaking things apart/Jehovah hath broken mine enemies before me, like the breach of water ASV

116.

ea at eñame an erõ baramiã 2Sa 10:5

to GPOS+3S.POS AB+person GPOS+3S.POS grow beard+2P.POS

until the growing of your man-beards/until your man-beards grow

117.

Abjathar oroga ea at eñame memak metan iat tekawa 2Sa 15:24

Abiathar 3S.DEP+go.up to GPOS+3S.POS AB+person all go.out+DIR8 in+3S.POS town

Abiathar went up, until all the people's departure out of the city /Abiathar went up, until all the people had done passing out of the city ASV

118.

bwo ouwak at etõñũm miowuw 2Sa16:21

for big GPOS+3S.POS father+2S.POS fear+2S.OBJ

for your father's hating you was great/that thou art abhorred of thy father ASV

119.

Israel memak ri nan kaiõt bwo ouwak at etõñũm miowuw 2Sa 16:21

Israel all 3P.DEP UNR hear for big GPOS+3S.POS father+2S.POS fear+2S.OBJ

all Israel will hear that your father's fearing you is great/all Israel will hear that you have made yourself obnoxious to your father ASV

120.

Saul õnani abieõra ñag ouwak at ibwibwin Israel mi Juda auwã ũra 2Sa 21:2

Saul seek kill+3P.GER TEMP+MED+ big GPOS+3S.POS decendency+CONS Israel & Judah love 3P.OBJ

Saul sought the killing of them [their being killed] when Israel and Judah's decendency's loving them was great

121.

tekei at eponñame ñana Jehova ogiten õkirõat atsin ian

like GPOS+3S.POS nation E+MED.P Jehovah COMP remove from+3S.POS in+3S.POS

obwõra ogiten ririñ 2Ki 17:11

front+3P.POS COMP do

like the previous doings of the nations that Jehovah had removed from before them/as did the nations whom Jehovah carried away before them

122.

tekei at etõñũra ririñ 2Ki 17:41

like GPOS+3S.POS father+3P.POS do

according to their fathers' doings/as did their fathers ASV

123.

iruwin adamonin at eñame õmeatu imin ian maneabin Jehova 2Chr 31:10

after beginning+CONS GPOS+3S.POS AB+person bring.in AB+thing in+3S.POS House+CONS Jehovah

after the beginning of the people's bringing things into the House of Jehovah/since the people began to bring the oblations into the house of Jehovah

124.

eñame re eõ kona n oijuwoñ at eñame aeuwak in ibibõki

AB+person 3P.DEP NEG able CONS recognize GPOS+3S.POS AB+person cry.out CONS AB+happy+RED

ma aeuwak in iõñ Ezra 3:13

& cry.out CONS AB+weep

ehe people were not able to recognize the people's outcry of joy and outcry of weeping/so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people ASV

125.

emetan at eñame ma agora ñuruñure ñea ouwak ea etsiedūra

3S.DEP+go.out+PERF GPOS+SS.POS AB+person & spouse+3P.POS murmur E+MED big to sibling+RED+3P.POS

ñabũna dei Judea Ne 5:1

E+ANIM.P+MED people.of Judea

it went out the people's and their spouses murmuring that was great to their siblings those ones the people of Judea/there arose a great cry of the people and of their wives against their brethren the Jews ASV

126.

õten at eñame kona n omo Job 9:2

how GPOS+3S.POS AB+person able CONS good

how is man's ability to be good/righteous

127.

tekei at etõñin kananoañei ñain, õũga bet an Jehova kananoañei ũra

like GPOS+3S.POS father+3S.POS mercy+APPL child+3S.POS be.so also GPOS+3S.POS Jehovah mercy+APPL 3P.OBJ

ñabũna re miow ñei Ps 103:13

E+ANIM.P+MED 3P.DEP fear E+3P.IND

as his father's showing pity for his child, so too is Jehovah;s showing pity to the, those ones who fear him/like as a father pitieth his children, so Jehovah pitieth them that fear him ASV

128.

tekei at ãe õij silber me eom õij gold, õũga bet an Jehova õij ibũriõ Pr 17:3

like GPOS+3S.POS fire test silver & AB+oven test gold be.so also GPOS+3S.POS Jehovah test AB+heart

like fire's testing silver and the oven tests gold, so also is Jehovah's testing the heart/the refining pot is for silver, and the furnace for gold; but Jehovah trieth the hearts

129.

õten at eñame tsiet deden memak? Pr 20:24

how GPOS+3S.POS AB+person know ways+3S.POS all

how man's understanding all his ways?/how then can man understand his way? ASV

130.

eõ omo ekõ meli ouwak, ma at eñame tũ ũra eõnani eredueõra

NEG 3S.DEP+good AB+eat honey big & GPOS+3S.POS AB+person only 3P.IND AB+seek honour+3P.GER

deõ ei eredu¹⁹ Pr 25:27

only+NEG 3S.IND [AB]+honour

it is not good the eating much honey, and men's seeking their own being honoured [just themselves the seeking their being honoured], it is not honour/it is not good to eat much honey; so for men to search out their own glory is grievous

131.

debitsi ðeõkõñ debitsi; õũga bet at eñame ðeõkõñ met¹⁷ dañan Pr 27:17

iron FAC+sharp iron be.so also GPOS+3S.POS AB+person FAC+sharp eye+CONS companion+3S.POS

iron sharpens iron; so too is a man's sharpening of the face of his companion/ Iron sharpeneth iron; so a man sharpeneth the countenance of his friend ASV

132.

bwe tsin iõ ouwak at eñame õnani garwewe, e eab kona n tsiet Ecc 8:17

for COND big GPOS+3S.POS AB+person seek thorough NEG+UNR able CONS know

for if a man's thorough searching is great, he will be unable to know it/because however much a man labor to seek it out, yet he shall not find it

133.

mõ õgadaqua, bwe dögin at eratequõ ijababa Is1:7

& 3S.DEP+desolate for reason+3S.POS GPOS+3S.POS AB+foreigner break.apart
and it is desolate because of the foreigner's destroying it/it is desolate, as overthrown by strangers

134.

ñabūna rō gapūmaran, ea at²⁰ wein öküñijow ũra Is 5:11

E+ANIM.P+MED 3P.DEP overnight to GPOS+3S.POS wine FAC+hot 3P.OBJ
those ones who spend the night, until wine's inflaming them/that tarry late into the night, till wine inflame them! ASV

135.

bwe ebo eket beth ea at eñame öme duwen ian Is 28:20

for short INDF+CL20[21] bed to GPOS+3S.POS AB+person stretch.out flesh+3S.POS in+3S.POS
for the bed is shorten than the man's stretching out his body in it/for the bed is shorter than that a man can stretch himself on it ASV

136.

öten at eñame ririñ aduwen, ñana deö bet aduwen? Je 16:20

TAG GPOS+3S.POS AB+person do deity+3S.POS E+MED.P only+NEG also deity+3S.POS
does a man's making [his] gods, those ones that they are not [his] gods also?/shall a man make unto himself gods, which yet are no gods?

137.

A nim ijababa eponñame ñune me tekawa ñune eow ean,

1S.DEP MOD break.apart nation E+PROX & town E+PROX DIR on+3S.POS

tekei at eñame ion eijababa an wūr amen makur wūr Je 19:11

like GPOS+3S.POS AB+person INDF break.apart G.POS+3S.POS vessel male.for do vessel
I must break apart this nation and this town by it, like a man's breaking apart the vessel of a potter [a maker of vessels]/even so will I break this people and this city, as one breaketh a potter's vessel

138.

tekei at etöñūra mejiön egö bwe dögin Baal Je 23:27

like GPOS+3S.POS father+3P.POS forget name+1S.POS for reason+3S.POS Baal
as their father's forgetting my name because of the Baal

139.

ã nimö öekae būriöün in ñame, me ã nim oija būriöüt imin gögöörö;

3S.DEP MOD FAC+differ heart+CONS CONS person & 3S.DEP MOD give+to heart+CONS AB+thing run+RED

ea awörin aei at edae öd animwen Da 4:16

to NP+CL35[23] seven GPOS+S.POS AB+time pass.by atop+3S.POS
let the heart of a man be changed and let the heart of an animal be given it until time's passing over it seven times/let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him

140.

tin ia mwa ead mungana at engame dura Matt 6:14 1976

COND 2P.DEP loose NEII+MED.P GPOS+3P.POS AB+person sin
if you forgive the sins of men

141.

me ñea ebak at eñame oija, nat tik ebak aūra köñöt²² tsinin Lu 12:48

& E+MED many GPOS+3S.POS AB+person give.to+3S.DAT UNR still many GPOS+3P.POS request+COM from+3S.POS
and the one who much man's giving to him, yet much will be their requesting it from him/and to whom they commit much, of him will they ask the more ASV

142.

A oija añen gamiã monibaimiã, tekei at Etöñū oija ame¹⁰ monibaiū Lu 22:29

1S.DEP give to+VNI+PERF 2P.OBJ rule+2P.POS like GPOS+3S.POS father+1S.POS give to+1S.DAT rule+1S.POS
I have already give to you your rulership, like my Father's giving to me my rulership/ I appoint unto you a kingdom, even as my Father appointed unto me ASV

143.

mi io ouwaken at eñame nim, ã õdõten imūr ñea eñõũga John 2:10
 & COND big+PERF GPOS+3S.POS AB+person drink 3S.DEP pour+PERF later E+MED 3S.DEP+not.sweet
 and when the men's drinking is already great, he then pours out that which is not good tasting

144.

õten at eñame kona n tik pudu ie eijiet⁷ eñab? John 3:4
 how GPOS+3S.POS AB+person able CONS still fall COND 3S.INS+PERF AB+old
 how is a man's ability to be born again when he is already an old man?/how can a man be born when he is old? ASV

145.

at etõñin õrida ñabũn ema mõ õtsimor ũra John 5:21
 GPOS+3S.POS father+3S.POS FAC+rise E+ANIM.P+MED+ 3S.DEP+die & FAC+live 3S.OBJ
 the Father's making to rise those who are dead and making them to live

146.

A eõ ãeñ at eñame põpan John 5:34
 1S.DEP NEG desire GPOS+3S.POS AB+person peak+RED
 I do not desire man's declaration/the witness which I receive is not from man ASV

147.

Pharisaer rõ kaiõt at eñame ñuruñure ean muñane John 7:32
 Pharisees 3P.DEP hear GPOS+3S.POS AB+person murmur on+3S.POS NEII+PROX.P
 the Pharisees heard the people's murmuring on it these things/the Pharisees heard the multitude murmuring these things ASV

148.

ã eare eowen bet ian wamiã dogor, ñana iduwen
 3S.DEP write DIR+PERF also in+3S.POS RPOS+2P.POS law E+MED.P AB+true
 at eñame arumen õpõpan John 8:17
 GPOS+3S.POS AB+person two+male speak+RED
 it is already written also in your law that it is true two men's declarations/in your law it is written, that the witness of two men is true

149.

A pan ñane imin tekei at Etõñũ wereri ame¹⁰ John 8:28
 1S.DEP speak E+PROX.P AB+thing like GPOS+3S.POS father+1S.POS instruct to+1S.DAT
 I speak these things according to my Father's instructing me/as the Father taught me, I speak these things

150.

õten at eñame ion amet¹⁷ dũra kona n ririñ
 how GPOS+3S.POS AB+person INDF male+CONS sin able CONS do
 emakur in kamadauniñ ñune? John 9:16
 AB+work CONS astonish E+PROX
 how is a sinful man's ability to do this wondrous work

151.

tekei at Etõñũ tsietõ, õũga bet aeõ tsiet etõñũ John 10:15
 like GPOS+3S.POS father+1S.POS know+1S.OBJ be.so also GPOS+1S.POS know father+1S.POS
 according to my Father's knowing me, so too is my knowing my Father

152.

eõ tekei at eb¹⁹ totow, ia A totow John 14:27
 NEG like GPOS.3S.POS AB+land give COND 1S.DEP give
 it is not like the world's giving when I give/not as the world giveth, give I unto you ASV

153.

A õijõn gamiã tekei at Etõñu õijõnõ John 20:21
 1SDEP send 2P.OBJ like GPOS+3S.POS father+1S.POS send+1S.OBJ
 I send you like my Father's sending me/as the Father hath sent me, even so send I you ASV

154.

bwõ ũge at¹⁷ Temoniba pan a gamiã Ac13:47

for say GPOS+3S.POS lord speak to 2P.OBJ
the Lord's speaking to you

155.

tekei at¹⁷ Temoniba oija ion mo oija ion 1Co 3:5

like GPOS+3S.POS lord give.to INDF & give.to INDF
according to the Lord's giving each one

156.

tekei at¹⁷ Temoniba oija ũra mi tekei an Gott emwin ũra 1Co7:17

like GPOS+3S.POS lord give.to 3P.OBJ & like GPOS+3S.POS God call 3P.OBJ
according to the Lord's giving to them and according to God's calling them

157.

otuwen at engame gar tsinin atsin eat emakur ebaka NB1

how GPOS+3S.POS AB+person flee from+3S.POS from+3S.POS on+3S.POS AB+work 3S.DEP+bad
how is a person's breaking free from bad practice

158.

at⁷ onih kadeředeřö NG187

GPOS+3S.POS [AB+]small CAUS+CLEAN+1S.OBJ
the child's causing the cleaning of me [Kayser's rendition: the causing my cleaning by the child, the child's causing me to be cleaned]

159.

at⁷ onih kadeředeř ěej NG188

GPOS+3S.POS small CAUS+clean E+3S.IND
The child's causing the cleaning of himself [Kayser's rendition: the child's causing the cleansing of himself]

160.

tekei at¹⁷ dei Ägypten me Pharao őenőwewe būriőūra 1Sa 6:6

like GPOS+3S.POS people.of Egypt & Pharao FAC+harden innards+3pPOSS
according to the hardening of the hearts of the Egyptians and Pharaoh

161.

őūga at¹⁷ David őtsimor ěamen Kegila 1Sa 23:5

be.so GPOS+3S.POS David FAC+live person+CONS Keilah/so [it was] David's saving the inhabitants of Keilah/so David saved the inhabitants of Keilah ASV

162.

bwe dőgin at¹⁷ David ogiten ririń bita ěea omo ian men Jehova 1Ki 15:5

for reason+3S.POS GPOS+3S.POS David COMP do NEIII+MED E+MED 3S.DEP+good in+3S.POS eye+CONS Jehovah
because of David's having done what was right in the eyes of Jehovah/because David did that which was right in the eyes of Jehovah ASV

163.

dańan ma amen ũbwien memak rő kaiőt bwo ouwak at¹⁷ Temoniba

neighbour+3S.POS & male.for home+3S.POS all 3P.DEP hear for great GPOS+3S.POS lord

kananoańei Lu 1:58

pity+APPL
all her neighbours and relatives heard that the Lord's pity for her was great/her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her ASV

164.

ñagan aeõñ ouwak at¹⁷ dei Judea õnani abien John 5:18

therefore increase big GPOS+3S.POS people.of Judea seek kill+3S.GER

therefore the Jews' seeking the killing of him [his being killed] kept getting bigger/for this cause therefore the Jews sought the more to kill him ASV

7.4. General Possessive Classifier as Possessive Classifier, Noun Phrase Possessum.

165.

tsin ia wo barũ an aranom karawin bwi imin in oduwen aen Ex22:26

COND 2S.DEP take GPOS+3S.POS companion+2S.POS clothing for AB+thing CONS FAC+true voice+3S.POS

if you take your neighbour's clothing as a thing in witness of his word/if thou at all take thy neighbor's garment to pledge

166.

at eñame wim in jiũiow Le 16:24

GPOS+3S.POS AB+person offering CONS burn.up+DIR

people's burnt-offerings /the burnt-offering of the people ASV

167.

bwe e barũ at eñame dienak bwi imin in oduwen Deu 24:6

for 3S.DEP take GPOS+3S.POS AB+person sustenance for AB+thing CONS FAC+true

for he takes a man's sustenance as a witness/ for he taketh a man's life to pledge ASV

168.

at etõñũ konkubine 2Sa 3:7

GPOS+3S.POS father+1S.POS concubine

my father's concubines

169.

A nan iraeõn at eñame ewew 2Sa7:14

1sDEP UNR hit+COM GPOS+3S.POS AB+person AB+rod

I will hit him with the rod of men

170.

etsimine at ãita karawin ion ñea ekekae men ean 2Sa 13:18

3sDEP+exist GPOS+3S.POS female+MED clothing INDF E+MED different+RED face+3S.POS on+3S.POS

there is her garment of differing colours

171.

wo nim idõg a ãinibũn at etõñũm konkubine 2Sa16:21

2sDEP MOD lie.with to female+ANIM.P+MED+ GPOS+3S.POS father+2S.POS concubine

you should cohabit with your father's concubines/go in unto thy father's concubines ASV

172.

mi nan ekei at eñame wenãe Is 44:15

& UNR make+3S.IND GPOS+3S.POS AB+person fire-wood

and it will become a man's fire-wood/then shall it be for a man to burn ASV

173.

dei Chaldea re jiūiow an wak uea, ma at eñame wak Je 39:8

people.of Chaldea 3P.DEP burn.up+DIR GPOS+3S.POS house king & GPOS+3S.POS AB+person house
the Chaldeans burned up the king's house and the people's houses/and the Chaldeans burned the king's house, and the houses of the people ASV

174.

ñane ewak in katar, ñan amen makamakur iat²⁰ domaneab

E+PROX.P AB+house CONS CAUS+boil E+MED.P+ male.for work+RED in+3S.POS House

rõ õtar at ename wim ian Eze 46:24

3S.DEP boil GPOS+S.POS AB+person offering in+3S.POS

these are the house for boiling in which the workers in the House boil the people's offerings/these are the boiling-houses, where the ministers of the house shall boil the sacrifice of the people ASV

175.

bwe tin ia mwa ead mungana at engame dura Matt 6:14 1976

for COND 2P.DEP loosen NEII+MED.P GPOS+3S.POS AB+person sin
for if you forgive men's sins/for if ye forgive men their trespasses

176.

at¹⁷ dei Judea kadarot⁷ ewak John 7:2 1976

GPOS+3S.POS people.of Judea feast+CONS AB+house
the feast of booths of the Judeans

177.

ian mungana okor at engame oag Acts 20:20 1976

in+3S.POS NEII+MED.P INTENS GPOS+3S.POS AB+person house
and in the people's own houses

178.

eoiyon bet amea eow turin ngabuna ran at epo¹⁹ 2Co 8:19 1976

3S.DEP+send also male+MED DIR by+3S.POS E+ANIM.P+MED branch+CONS GPOS.3S.POS congregation
he was sent out by the members of his congregation

179.

einibuna ro kereri bet ngaga ian aura pwapwae ian

female+ANIM.P+MED 3P.DEP CAUS+instruct also TEMP+MED in+3S.POS GPOS+3P.POS revolve+RED in+3S.POS

at engame oag ian aura eo riring imiton 1Ti 5:13 1976

GPOS+3S.POS AB+person house in+3S.POS GPOS+3P.POS NEG do AB+thing+INDF

those women learn also when in their going around in people's houses in their nt doing anything/they learn also *to be* idle, going about from house to house ASV

180.

ñabūna re rouwōt⁷ ebaite an Gott iduwen Ro 1:25

E+ANIM.P+MED 3P.DEP exchange+COM AB+lie GPOS+3S.POS God AB+true
those ones who exchanged with the lie God's truth/for that they exchanged the truth of God for a lie ASV

181.

ea an Gott kadaro ñea ouwak Re 19:17

to GPOS+3S.POS God feast E+MED big
unto the great supper of God ASV

182.

amea kewewey murana ororin me aibu me amma me aeq emaenibe

male+MED copy+APPL NEII+CL30[3]+MED wall+3S.POS & hundred & forty & four AB+cubit

ngea at engame kewew Re 21:17 1976

E+MED GPOS+3S.POS AB+person copy

he measured the wall of it and one hundred and forty four cubits, the one that is a man's measure/a hundred and forty and four cubits, according to the measure of a man ASV

7.5. Relative Possessive Classifier as Possessive Classifier, Noun Phrase Possessum.

183.

eko ibũgibũgi ñan eiwin a wõn am tsiõ imin gõgõrõ Ge 47:4
 be.not AB+grass E+MED.P+ fitting to RPOS+3S.POS GPOS+2S.POS servant AB+thing run+RED
 there are no grasses that are suitable for your servant's animals/for there is no pasture for thy servants' flocks ASV

184.

re barũ wõt¹⁷ dei Ägypten imin, me re ijueten Ex 12:36
 3P.DEP take RPOS+3S.POS people.of Egypt AB+thing & 3P.DEP despoil+PERF
 they took the Egyptians' possessions and the then despoiled them/they despoiled the Egyptians ASV

185.

re ririñ eir ian wõn amebũna oror Job 24:11
 3P.DEP do AB+oil in+3S.POS RPOS+3S.POS male+ANIM.P+MED wall
 they produce oil within those men's walls/they make oil within the walls of these men ASV

186.

amebũna wõn uea amen erow 2Chr 1:16
 male+ANIM.P+MED RPOS+3S.POS king male.for 3S.DEP+exchange
 those men, the king's traders/the king's merchants ASV

187.

eñan wõn uea imin Esther 3:9
 AB+place RPOS+3S.POS king AB+thing
 the place for the king's possessions/the king's treasury

188.

wõn uea ring Esther 3:12
 the king's ring

189.

wõn uea metoror Esther 4:2
 the king's gate

190.

o konaet⁷ eraitsit in ebakit⁷ imin atsin ean wõt etõñida imin Ge 31:1
 3S.DEP get+PERF AB+glory CONS many+CONS AB+thing from+3S.POS on+3S.POS RPOS+3S.POS father+1P.INC+POS AB+thing
 he has already gained the glory of many things from his father's things/of that which was our father's hath he gotten all this glory

191.

ro¹¹ oquen aũra wũr bwe re nim õrenõn wõt etõñũra schafe Ex 2:16
 3P.DEP fill GPOS+3P.POS vessel for 3P.DEP MOD FAC+drink+COM GPOS+3S.POS father+3P.POS sheep
 they fill their vessels so that they should make to drink with it their father's sheep/and filled the troughs to water their father's flock

192.

tsin ia wõt eñame ochs ion õõũne wõt eñame ochs ion Ex 21:35
 COND RPOS+3S.POS AB+person ox INDF FAC+wound RPOS+3S.POS AB+person ox INDF
 if one man's ox wounds another man's ox/if one man's ox hurt another's ASV

193.

ñag ð¹¹ ðmwarere wõt etðñin bett 1Chr 5:1

when FAC+dirt RPOS+3S.POS father+CONS bed
 when he defiled his father's bed/forasmuch as he defiled his father's couch ASV

194.

wo ogiten ðgðg wõt edũm imin bwo oduwenen aen me eko dðgin Job 22:6

2S.DEP COMP take RPOS+3S.POS sibling+2S.POS AB+thing for FAC+true+3S.GER voice+3S.POS & be.not reason+3S.POS
 you have seized your brother's things as a witness to his word [as a pledge] and there is no reason for it/for thou hast taken pledges of thy brother for nought

195.

añã wõt ãita amen eow atsin iat ije Job 31:18

1S.IND RPOS+3S.POS female+MED male.for lead from+3S.POS in+3S.POS AB+belly
 I AB that woman's guide from the womb/her have I guided from my mother's womb

196.

bwe eð reñð wõt eñame imin bwe dðgit⁷ ãinimwen te toreda Pr 6:26

for NEG remain RPOS+3S.POS AB+person AB+thing for reason+3S.POS female.for only prostitute
 for a man's possessions do not remain because of the prostitute/for on account of a harlot a man is brought to a piece of bread

197.

ion o opudu eowean wõt etsin pudutũbwin Hag 2:22

INDF FV 3S.DEP+fall DIR on+3S.POS RPOS+3S.POS sibling+3S.POS sword
 each one falls by his brother's sword

198.

amen raña wõt ãit imin memak Ac 8:27

male.for keep RPOS+3S.POS female+MED+ AB+thing all
 keeper of all that woman's possessions

199.

wõnð bet wõt eñame imin memak ñan ebwigaga Nu 5:10

RPOS+3S.POS also RPOS+3S.POS AB+person AB+thing all E+MED.P+ 3S.DEP+holy+SUP
 his also are all the things of a man that are holy/every man's hallowed things shall be his ASV

200.

bwa A ogiten oija ibwibwin Levi main atain wõt ibwibwin Israel imin,
 for 1S.DEP COMP give+to descendency+CONS Levi part+CONS ten+CONS RPOS+3S.POS descendency+CONS Israel AB+thing
 ñana re ere a Jehova bwi iwim in ðbũida, bwi tekei eben ubwiðra Nu 18:24

E+MED.P 3P.DEP extend to Jehovah for AB+offering CONS lift.up for like land+CONS home+3P.POS
 for I had given to the descendency of Levi part of ten of the descendency of Israel's things as like their homeland/for the tithe of the children of Israel, which they offer as a heave-offering unto Jehovah, I have given to the Levites for an inheritance

201.

ama nan tð ðd ian wõt¹⁷ temoniba medena ñea ã oogoda Nu 20:17

1P.INC.DEP UNR only pass.by in+3S.POS RPOS+3S.POS lord way E+MED 3S.DEP FAC+high
 we will only pass along in the lord's highway/we will go along the king's highway ASV

202.

bwe dðgin an ãt wõt ãita imit on ñea eð eimwi Deu 24:1

for reason+3S.POS GPOS+3S.POS find RPOS+3S.POS female+MED AB+thing INDF E+MED NEG right
 because of his finding something of that woman that was not correct/because he hath found some unseemly thing in her ASV

203.

beõ okona wõt eponñame imin tekei enaduet⁷ eika Is 10:14

hand+1S.POS 3S.DEP+able RPOS+3S.POS nation AB+thing like find+3S.GER AB+nest

my hand has found the nations' riches like coming upon a nest/my hand has found the riches of the peoples as a nest ASV

204.

eõ tekei wõt eñame evangelium ñea ã pōpatow itūrũ Ga 1:11

NEG like RPOS+3S.POS AB+person evangel E+MED 3S.DEP speak+RED+DIR by+1S.POS

it is not like a man's evangel that was preached by me/the gospel which was preached by me, that it is not after man ASV

205.

ama eo an bet wot engame bread irongin 2Th 3:8 1976

1P.EXC.DEP NEG eat also RPOS+3S.POS AB+person bread freely

we did not eat the people's bread for free/neither did we eat bread for nought at any man's hand ASV

206.

oreita kwokwon wat engame imin 1Pe 4:15 1976

PROG strive RPOS+3S.POS AB+person AB+thing

striving after people's affairs/a meddler in other men's matters ASV

207.

amen merũñai wõt eñame imin iat¹⁷ deden ñea eõ eimwi 1Pe 5:15

man+CONS meddle+APPL RPOS+3S.POS AB+person AB+thing in+3S.POS manner+3S.POS E+MED NEG right

a meddler in people's things in a way that is not correct

208

e¹¹ eatuen ũra inimagen wõt¹⁷ dei Philistia weizen Judg 15:5

cast.out+PERF 3P.DEP among+3S.POS RPOS+3S.POS people.of Philistia grain

he then cast them out ABong the [standing] grain of the Philistines/he let them go into the standing grain of the Philistines ASV

209.

ñane egen amebũna wõt¹⁷ David dedemaro ñabũn oaio 2Sa 23:8

E+PROX.P name+CONS male+ANIM.P+MED RPOS+3S.POS David young.man E+ANIM.P+ strong

these are the nABes of those men, David's strong young men/these are the nABes of the mighty men whom David had ASV

210.

wõt¹⁷ David amen bidenimi 2Sa 24:7;1Chr 21:9

RPOS+3S.POS David male.for spiritism

the seer/visionary of David

211.

bwe enim eo toki n tsimine wõt¹⁷ David lampe ian meõ i Jerusalem 1Ki 11:36

for 3S.DEP+MOD NEG end CONS exist RPOS+3S.POS David IABp in+3S.POS eye+1S.POS in Jerusalem

for it should not cease to exist David's lamp before me in Jerusalem/that David my servant may have a lamp always before me in Jerusalem ASV

212.

mungana wot¹⁷ Demoniba imin 1Co 7:32 1976

NEII+MED.P RPOS+3S.POS lord AB+thing

the things of the Lord

213.

wõt¹⁷ dañamiã imin Phil 2:4

RPOS+3S.POS companion+2P.POS AB+thing

your neighbours' possessions

214.

bwa at eñame ñea eta 2Ki 6:5

for GPOS+3S.POS AB+person E+MED AB+adze

for it was a man's ax/for it was borrowed ASV [for it was a borrowed ax]

8. Notes:

1.

Construct Particle 'in'.

The Construct Particle 'in' is used to join words together to show characterization or description. Rehg in his Pohnpeian grammar defines it thus:

the noun or phrase following the noun [or other word] to which the construct suffix is attached indicates the origin, source, location, content, or purpose of the thing being talked about. (Rehg 1981:191)

In Nauruan the Construct Particle is used when inalienable nouns are in a genitive phrase, in which case it is homophonous with the form of the noun with the 3rd person singular possessive suffix.

men būriōūmiā
eye+CONS heart+2P.POS
the eyes of your heart

as against

men, i.e. 'me-' with the 3rd person singular possessive suffix, without any other referent means 'his/her/its eye/eyes'

2.

'eirumena' is the medial form of the gender specific demonstrative numeral, 'those two females'.

3.

'amerumena' is the medial form of the gender specific demonstrative numeral, 'those two males'.

4.

'bita' is the medial form of one of the non-emphatic general demonstratives.

5.

'murumena' is the medial form of one of the non-emphatic animate demonstrative numerals, 'those two humans'.

6.

t'eo (deō, 1918) is a fusion of 'ta', 'only', and 'eo', the Negative Particle; this portmanteau is used to introduce negative equative clauses.

7.

Denasalization.

Denasalization is a frequent phonological process in Nauruan.

It usually occurs when a word final /n is followed by an initial high vowel i/ or e/

In this case the final /n of 'ian', 'in it', is denasalized before the Nominal Prefix i- of iyub ['iat ub' appears to be an error as the usual spelling is 'iat iyub'].

When a final $\_n$ is followed by the sequence of the Nominal Prefix in its form of a semi-vowel, followed by a vowel, denasalization occurs and the following semi-vowel is dropped. In 111 we see:

ean + ɛobweni > eat obweni

8.

‘mungana’ is the plural medial form of one of the non-emphatic general demonstratives.

9.

Impersonal Verbs.

When an impersonal verb with initial e- or o- begins a verb phrase, the 3rd Person Dependent Pronoun is dropped.

10.

Adposition ‘ea/a’, ‘to’.

The adposition ‘ea, a’ is used to indicate

- (a) the indirect object of verbs, ‘to the recipient of verbal action’.
- (b) when governed by a verb, to modify the outcome of the verb
- (c) for use in comparative clauses, ‘than X’
- (d) with spatial or temporal uses: until, up to a point in time or distance
- (e) for, on behalf of

The adposition ‘ea, a’ does not follow the usual pattern of adpositions – these normally take the inalienable possessive suffixes. Rather, ‘ea, a’ attaches the Objective forms of the Personal Pronouns to itself. The only exceptions are the irregular 1st Person Singular form ‘eame, ame’ and the default 3rd Person Singular form ‘ea, a’.

Compound adpositions incorporating ‘ea, a’ follow the same pattern: ‘epo a’, ‘together with’; ‘goeow a’, ‘far from’; ‘obwo a’, ‘against’; ‘tūren a’, ‘near to, close by’.

The term ‘default’ that is used in the above paragraph means in this study that whenever the 3rd Person Singular form ‘ea,a’ does not govern a following word, it automatically means ‘to him/her/it’. If emphasis is required, the default 3rd Person Singular form ‘ea, a’ can be followed by the 3rd Person Singular Emphatic Pronoun, ñei/ngeiy.

10 (a)

Where a verb that is governed by the adposition ‘ea, a’ is modified by the addition of the Perfective Aspect Suffix ‘-en’, some morphonological changes take place :

In cases where the recipient of the action in 1st and 2nd Person Singular, the Perfective Aspect Suffix is attached directly to the adposition, i.e.:

$V + ame + -en > V + amen$
 $V + aw + -en > V + awen$

In the case of the 3rd Person Singular, the Velar Nasal Infix occurs between the adposition and the Perfective Aspect Suffix, i.e.:

$V + a + -en > V + angen$

This pattern is followed with the Plural recipients, i.e.:

V + ea + kamuror + -en > V + angen kamuror
V + ea, a + uror + -en > V + angen uror
V + ea, a + ureiy + -en > V + angen ureiy
V + ea, a + ura + -en > V + angen ura

The forms with ‘ea’ appear to be usual where the preceding word ends with an /a/.

Table 7. Adposition ‘ea/a’. ‘to’.

	Singular	Dual		Trial		Plural	
1 st Person	eame/ame ea me/a me	EXC	ea/a gamar ea/a kamar	EXC	ea/a gamei ea/a kameiy	EXC	ea/a gama ea/a kama
		INC	ea/a gadar ea/a kattar	INC	ea/a gadei ea/a katteiy	INC	ea/a gada ea/a katta
2 nd Person	eaw/aw ea uw/a uw	ea/a gamürör ea/a kamuror		ea/a gamiei ea/a kamieiy		ea/a gamiä ea/a kamie	
3 rd Person	ea, a	ea/a ürör ea/a uror		ea/a ürei ea/a ureiy		ea/a üra ea/a ura	

11.

Vowel Elision, Dummy Vowels, and Ghost Vowels.

There are inconsistencies in both the 1918 and 1976 orthographies. At times the orthographies represent the underlying elements in a phrase, and at other times the orthographies represent a more phonetic representation of the phrase.

/me/, ‘and’; /bwe/, ‘for’; /ta, ita/, ‘only’; /ia/ Conditional Marker; /re/, ‘they’; /wo/, ‘you’, regularly undergo vowel elision when the following element begins with a vowel, but there is no consistency in the orthographies.

/me/, ‘and’; /bwe/, ‘for’; /ta, ita/, ‘only’; /ia/ Conditional Marker; /re/, ‘they’, are often written with a ‘dummy’ vowel, even though the vowel associated with the above words is elided.

Where a verb (or a pre-verb word) heads a verb phrase and has no overt person maker, it is by default 3rd Person, but the translators overcompensate by often putting a ‘ghost’ vowel to indicate it is a 3rd Person actor. ‘ogiten’ when it has a 3rd Person agent, does not require ‘o’ to represent the phonetically modified form ‘o’ of the 3rd Person Singular Dependent Pronoun, ‘e’.

/me/, ‘and’, /bwe/, ‘for’, and /re/, ‘they’ usually assimilate to the initial vowel of /ita/, ‘only’, and /inan/, Unrealized Aspect Marker, i.e.

me + ita > mi ta me + inan > mi nan
 bwe + ita > bwi ta bwe + inan > bwi nan
 re + ita > ri ta re + inan > ri nan

This is further reflected when /me/, /bwe/, and /re/ precede frozen compounds incorporating /ita/ such as:

tamo, any < ta + amo
 > mi tamō etc
 tekei, (it is) like < ta + eke + ei
 > mi tekei
 tik, still < ta + ik
 > mi tik
 teñ, teng want < ta + ãeñ wish, desire
 > mi teñ

12.

Applicative Suffix.

The Applicative Suffix has several functions.

1. It is often applied to a transitive verb when the object is definite. Examples, taken from Nathan .22

A tuab ikwumwoo 'I bought a pig'

as against

A tuabej bita ikwumwoo 'I bought that pig'

2. The Applicative Suffix is also used to alter the state of words. Some definitions are 'apply X to it', 'have X-ness applied', 'be subjected (by)'. So nouns and numbers can be verbalized by this suffix.

Kayser gives three .

auju 'eight' + eij > aujueij NG173 'make eight'

ion 'one (round) object' + eij > ionej NG173 'make one round object'

oror 'fence' + eij > ororei NG173 'to fence in'

karawuin 'clothing' + -eij > karawuineij NG173
 'to clothe with'

3. The meaning of the verb is modified.

Kayser gives the following examples:

mogur 'work' + -eij > mogureij NG173 'to work on something'

baite 'to lie' + -eij > baiteij NG175 'to lie to someone, to deceive someone'

(see: Marín Haspelmath, Susanne Maria Michaelis and the APiCS Consortium. 2013. Applicative constructions. In: Michaelis, Susanne Maria & Maurer, Philippe & Haspelmath, Marín & Huber, Magnus (eds.) The atlas of pidgin and creole language structures. Oxford University Press - see <https://wals.info/chapter/109> and Jukes, Anthony. 2019. A Grammar of Makasar page 306, in "Grammars and Sketches of the World's Languages Vol 10". Brill)

13.

The Emphatic Plural Medial form of the general demonstrative is used as a relativizer.

14.

Adposition ‘ea-’, ‘on’.

Adpositions and adposition-like phrases (with the exception of /ea, a/, ‘to’, and compound adpositions incorporating /ea, a/) take the possessive suffixes associated with Inalienable Possession to indicate its complement. In some descriptions of languages they are referred to as ‘Relational Nouns’ as they take the possessive suffixes, as do inalienable nouns.

The adposition ‘ea-’, ‘on’ has a number of usages and meanings.

(a) It usually translates as a stationary condition of ‘on (a surface)’.

Examples:

e roquq aeö mäg ean bitune äb NG201 my stay in this island is long
 ean bitune eäb Naoero eö i ta timine ini me epo bue eteto bät me io me iuw imin e rö ñan e bak NG209 on this land Naoero
 there are not only coconuts and pandanus but almonds also and tamano and many more plants
 [Kayser: on this island of Nauru there are not only coconut trees and pandanus but almonds also and tamano and many other
 plants]
 maedu ñamana e mägeda ean me timoren in tük ibua emaen NG214 that branch he was sitting on broke off and he was then
 saved seizing another [Kayser: the branch on which he was sitting broke off and he saved himself by seizing another]
 eañamä memag eat äb bait ekegen? NG215 for what purpose are people on earth?
 an jägen mururaoa iwur eat jor? NG217 whose shells are those two hanging on the post?
 nimen jägen murowuroa eat jor? NG217 whose drinks are those two shellsful on the post?

(b) it can be translated as ‘at’, ‘on’, ‘in’, ‘for’ in conjunction with time.

Examples:

a nan otten man, ñaga a ñum mäg inno ean o ata? NG165 how will I manage it since I must be there at ten? [Kayser: what must I
 do if I have to be there at ten o'clock?]
 wo nan akorda ubuiö ean o aña i'emerö NG168 come to my house at six this evening
 tük ean dae ia/ean tük dae ia NG192 at that same time
 ean bum ana NG192 at that time/in those days
 eañamä memag ri nan rida ean magit bum NG203 all mankind will rise on the last day
 eat bum ibumin NG218 on one day
 mequör ian wön bett ean aoju eobweni Ac 9:33 had lain in his bed for eight years
 oquör ien ean araña eobweni Re 20:2 he was then bound for one thousand years

(c) it can also be translated as ‘by, by means of’.

Examples:

ean NG195 by (it)
 ean NG195,197 by means of (it)
 a oijuwotow ean muijan waña kumo NG195 I recognize it by means of the mark of my pig [Kayser's rendition: I recognize my pig
 by the ear mark]
 eanawar eij bita emogur eañamä re timoreow ean NG200 fishing is the work people live (well) by means of it [Kayser's
 rendition: fishing is the work which makes people well off]
 r ebak ñabuna re dura ñaga bät re tiet ñana ri nan maeow ean NG215 they are many those sinning even though they know that
 they will die by it [Kayser's rendition: very many people are doing wrong even though they know they will be punished for them]
 eat uda n öekeow Je 12:17 by the uprooting to destruction
 ngona ita oad engame re timor eow ean, bwe ita oiyy annit engame 1Pe 3:20 1976 that craft a few people were saved by means
 of it, just eight human souls
 a tük örädoan aßen wan imin me a kataworidan ean NuwNT 57:5 I have already restored to him his things, and fourfold each by
 it

(d) when referring to a stationary condition associated with land, as ‘in (a land)’

Example:

äita inen eteten agen ean eben Ägypten Ge 21:21 his mother contracted his wife in the land of Egypt

(e) associated with certain verbs, as ‘on’ -

Example:

atogi ean aworin aei u oa? Jesus ouge a : A eo ouge aw, wo togi ean aworin aei u, bwe wo togi ean aworin aemwo am kaworin aei u Matt 18:22 1976 I end on seven times? Jesus said to him: I have not said to you, end on seven times but end on seventy your seven times each

(f) It can also be translated as ‘out of, from’ (also atsin ea-) –

Examples:

ean NG75 out of

ñabögene ibia eij ñabögena re torereow ean NG211 this fishpond is that one that they stole from it [Kayser: this fishpond is the one which they stole from it]

Jakob eridan eat imijimij Ge 28:16 Jakob woke from sleep

ñabūna rō ñren akōdan eat ugo Ca 4:2 those ones who just now come up from the wash (sheep coming up from being washed) an engel Gott emeta ea eow ean pwijet ñe inimaget imin erō Ex 3:2 the angel of God come out to him out of the flames amidst the bush

ñabūna ra arak eat ñrit arak Matt 4:24 those ones sickening from all kinds of illnesses

(g) As a partitive –

Examples:

aiju ean aeq NG75 three on four/three out of four, three quarters

tsin iō ñrengo main ata ean, inan tik oñūen Is 6:13 if there remain a tenth part out of it, it will also be consumed

ñagan eat ibūm in rida, nan agen ijeget ñita ean amebūna aei u? Matt 22:28 therefore on the day of resurrection, whose wife will that woman be out of those seven men?/which of those seven men will she be wife?

eirawoten aimaein ean mwiymaoa maeit ekwan Rev 8:12 1976 one part out of those three parts of the sun/the third part of the sun was smitten

wo katamaedan ean aūra āwāw ñabūna ñaben aroōät añamā Nuw 43:5 take one each out of the staffs of the elders of the tribes of the people

Table 8. Adposition ‘ea-’, ‘on’.

	Singular	Dual		Trial		Plural	
1 st Person	ea	EXC	eamar	EXC	eamei eameiy	EXC	eama
		INC	eadar eattar	INC	eadei eatteiy	INC	eada eatta
2 nd Person	eam	eamūrōr eamuror		eamiei eamieiy		eamiā eamie	
3 rd Person	ean	earōr earor		earei eareiy		eara	

15.

Appositives.

An appositive is a noun that clarifies the identity of the immediately preceding noun phrase. In Nauruan, appositives are introduced by an appropriate demonstrative, in this case ‘ñea’, the emphatic singular medial form of the general demonstrative.

16.

the combination V_a/ + a (‘to’) is simplified to V_a/:

here oija + a > oija

17.

Denasalization by Regressive Assimilation.

When a word final -n/ is followed by a dental, the -n is assimilated into the following dental.

18.

Fused forms of the Modal Particle.**Table 8. Fuse Forms of the Modal Particle.**

Person		Dual	Trial	Plural
1st	Inclusive	ar [æɾ] + nim	aij + nim	añ + nim
		>	>	> añũm, ang um
		arũm, ar um	aijũm	Syncopated form
	Exclusive	amar + nim	amei + nim	ama + nim
		>	>	> amaim, ma um
		amarũm, mar um	ameijũm, meiy um	Syncopated form
			amam	
2nd		amwar + nim	amwei + nim	amwa + nim
		>	>	> amwaim, mwa um,
		amwarũm, mwar um	amweiũm, mweiy um	mwa um
				Syncopated form
				amwam
3rd		ar / ɔɾ/or [ʌɾ] + nim	arei + nim	No merged form
		>	>	
		arũm, ɔr um, or um	areiũm, reiy um	

19.

Elision of 3rd Person Singular Dependent Pronoun occurs with verbs with initial e- or o-.

20.

Sometimes where denasalization is shown the Nominal Prefix e-/i- is missing, as here ‘at wein’.

21.

Denasalization of word final velar nasag ñ/ng.

Word final velar nasal can undergo denasalization, as in 141

kõñõñ tsinin > kõñõt tsinin

22.

Velar Nasal Intrusion.

In certain circumstances the velar ñ/ng is infix.

In 142 we see:

oija a gamiã > oija añen gamiã

See Note 10 (a) above.

9. Appendices.

1. Nauruan Personal Pronouns.

Number	Person	Function				
		Dependent	Independent	Emphatic	Objective (suffix)	Possessive (suffix)
Singular	1 st	a	aña anga	naña nanga	õ/eõ o	-ũ -u -õ -o
	2 nd	wo	auwe awe	ñauwe ngawe	w uw	m
	3 rd	e, o ã	ei eiy	ñei ngeiy	-	n
Dual	1 st inclusive	ar [ær]	adar attar	ñadar ngattar	gadar kattar	dar tar
	1 st exclusive	mar	amar amar	ñamar ngamar	gamar kamar	mar
	2 nd	amwar mwar	amūrōr amuror	ñamūrōr ngamuror	gamūrōr kamuror	mūrōr muror
	3 rd	ar, or [ʌr]	ūrōr uror	ñūrōr nguror	ūrōr uror	rōr ror
Tripl	1 st inclusive	eij eiy	adei atteiy	ñadei ngatteiy	gadei katteiy	dei teiy
	1 st exclusive	mei meiy	amei ameiy	ñamei ngameiy	gamei kameiy	mei meiy
	2 nd	amwei mweiy	amiei amieiy	ñamiei ngamieiy	gamiei kamieiy	miei mieiy
	3 rd	arei areiy	ūrei ureiy	ñūrei ngureiy	ūrei ureiy	rei reiy
Plural	1 st inclusive	añ ang	ada atta	ñada ngatta	gada katta	da ta
	1 st exclusive	ama ma	ama	ñama ngama	gama kama	ma
	2 nd	amwa mwa	amiã amie	ñamiã ngamie	gamiã kamie	miã mie
	3 rd	re ro	ūra ura	ñūra ngura	ūra ura	ra

In the 1918 Bible both the 1st Person Dual Inclusive Dependent Pronoun and the 3rd Person Dual Dependent Pronoun are spelt 'ar', but there is a difference in vowel quality, i.e:

1st Person Dual Inclusive Dependent Pronoun - ar [ær]

3rd Person Dual Dependent Pronoun - ar [ʌr]

In keeping with a general Nauruan rule, unless otherwise indicated by context or qualifying words, 3rd person reference is by default male.

2. General Cardinal Numerals 1 to 9.

1	2	3	4	5	6	7	8	9
aiquen (1918) aiquõn (NG) aikwen (1976) [ekwen] [éjkwʌn]	aro	aiju (1918, NG) aiyu (1976) [eju] [eju/eiju]	aeoq (1918, NG) aeoq,aeokw (1976) [æɣokʷ] [æjʌkʷ]	aijimo (1918) aijimeo (NG) aiyimo (1976) [ejimʷo] [ejjimʌ]	año (1918) año (NG) ango (1976)	aeiu (1918,1976) aeu (NG) [eiju] [eju]	aoju,aoiju (1918) auju,auiju (NG) aoiyu, aiyu (1976) [oju] [oju]	ado

A number of phonetic changes have taken place since the first part of the 20th Century.

1. the vowel sequence /ai/ is now pronounced /e/
2. the vowel sequence /ao, au/ is now pronounced /o/
3. between high vowels, /j/ (which represents the palatal glide) is moving towards a fricated allophone, [j]
4. /aikwen/ is phonemicized slightly differently by Hughes and Blumenfeld [ekwen]/[éjkwʌn]
5. /aiju/ is phonemicized slightly differently by Hughes and Blumenfeld [eju]/[eju/eiju]
6. /aeoq/ is phonemicized slightly differently by Hughes and Blumenfeld [æɣokʷ]/[æjʌkʷ]
7. /aijimo/ is phonemicized slightly differently by Hughes and Blumenfeld [ejimjo]/[ejjimʌ]
7. /aeiu/ is phonemicized slightly differently by Hughes and Blumenfeld [eiju]/[eju]

3. Table of ten ‘classes’ of Inalienable Nouns (Adapted from Kayser NG22,23)

Number	Person	I tōh- etong- father	II r- spine	III ñai- ngai- son/daugh.	IV in- mother	V ag- spouse	VI be- hand	VII nan- foot	VIII medena way	IX eo tongue	X dudu wash water
Singular	1st	etongu etōñū	ru rū	ngaiu ñaiū	inō inō	agō agō	beō beō	nanō nanō	medena	eo	dudueō dudueō
	2nd	tōñum etōñūm	rim	ñaim ñaim	inōm inōm	agōm agōm	beim	nanam	medenam	eom	dudum
	3rd	tōñgin etōñin	rin	ñain ñain	inen	agen	ben	nanan	medenan	eon	dudun
Dual	1 st Incl	tōñitar etōñidar	ritar ridar	ñaitar ñaidar	inetar inedar	agetar agedar	betar bedar	nanatar nanadar	medenatar medenadar	eotar eodar	dudutar dududar
	1 st Excl	tōñimar etōñimar	rimar	ñgaimar ñaimar	inemar	agemar	beimar	nanamar	medenamar	eomar	dudumar
	2nd	tōñimūrōr etōñimūrōr	rimūrōr rimūrōr	ñaimūrōr ñaimūrōr	inōmūrōr inōmūrōr	agemūrōr agemūrōr	bemūrōr bemūrōr	nanamūrōr nanamūrōr	medenamūrōr medenamūrōr	eomūrōr eomūrōr	dudumūrōr dudumūrōr
	3rd	tōñirōr etōñirōr	rūrōr rūrōr	ñaiurōr ñaiurōr	inōrōr inōrōr	agōrōr agōrōr	bōrōr bōrōr	nanōrōr nanōrōr	medenarōr medenarōr	eorōr eorōr	dudurōr dudurōr
Trial	1 st Incl	tōñiteij etōñidei	riteij ridei	ñaitelij ñaidei	ineteij inedei	ageteij agedei	beteij bedei	nanateij nanadei	medenateij medenadei	eoteij eodei	duduteij dudutei
	1 st Excl	tōñimeij etōñimeij	rimelij rimeij	ñaimelij ñaimelij	inemeij inemeij	agemeij agedei	bemeij bemeij	nanameij nanameij	medenameij medenameij	eomeij eomeij	dudumeij dudumeij
	2nd	tōñumieij etōñumieij	rūmieij rūmieij	ñaimieij ñaimieij	inōmieij inōmieij	agemieij agemiej	bemieij bemiej	nanamiej nanamiej	medenamiej medenamiej	omiej eomiej	dudumiej dudumiej
	3rd	tōñureij etōñurei	rureij rurei	ñaiureij ñaiurei	inōreij inōreij	agōreij agōreij	boreij boreij	nanoreij nanoreij	medenareij medenareij	eoreij eoreij	dudureij dudurei
Plural	1 st Incl	tōñida etōñida	rita rida	ñaita ñaida	ineta ineda	ageta ageda	beta beda	nanata nanada	medenata medenada	eota eoda	duduta duduta
	1 st Excl	tōñima etōñima	rima	ñaima ñaima	inema	agama	bema	nanama	medenama medenama	eoma	duduma
	2nd	tōñumie etōñumiā	rimie rimia	ñaimie ñaimiā	inōmie inōmiā	agemie agemiā	bemie bemia	nanamie nanamiā	medenamie medenamiā	eomie eomiā	dudumie dudumiā
	3rd	tōñura etōñūra	rura	ñaiura ñaiūra	inōra	agōra	bōra	nanōra	medenara	eora	dudura

Kayser also gives the following rules for predicting the vowel associated with the possessive suffixes (NG25):

1. vowel of 1st Person Singular mirrored in 3rd Person Dual, Trial, and Plural
 2. vowel of 2nd Person Singular mirrored in 2nd Person Dual, Trial, and Plural
- vowel of 3rd Person Singular mirrored in 1st Person Inclusive and Exclusive Dual, Trial, and Plural

4. Synopsis of vocalic outcomes associated with Kayser’s ten ‘Classes’ (Adapted from Kayser NG24)

Number	Person	I tōh etōñ	II r	III ñai ñai	IV in	V ag	VI be	VII nan	VIII medena	IX eo	X dudu	Ending
Singular	1st	u/ū	u/ū	u/ū	ō/ō	ō/ō	ō/ō	ō/ō	-	-	eō/eō	m n
	2nd	u/ū	i	-	ō/ō	ä	-	a	-	-	-	
	3rd	i	i	-	e	ä	-	a	-	-	-	
Dual	1st	i	i	-	e	ä	-	a	-	-	-	tar/mar mūrōr rōr
	2nd	u/ū	i	-	ō	ä	-	a	-	-	-	
	3rd	u/ū	u/ū	u/ū	ō	ō	ō	ō	-	-	-	
Trial	1st	i	i	-	e	ä	-	a	-	-	-	teij/meij mieij reij
	2nd	u	i	-	ō	ä	-	a	-	-	-	
	3rd	u	u	u	ō	ō	ō	ō	-	-	-	
Plural	1st	i	i	-	e	ä	-	a	-	-	-	ta/ma mie ra
	2nd	u	i	-	ō	ä	-	a	-	-	-	
	3rd	u	u	u	ō	ō	ō	ō	-	-	-	

5. General Demonstrative Set, Singular Forms.

Proximity ↓	Form →	Simple Form	Emphatic Form (E)	Non-Emphatic Form (NEI) <i>min-</i>	Non-Emphatic Form (NEIII) <i>bit-</i>
Proximal		une	ngune, ñune	mitune	bitune
	Augmented Simple Form	Augmented Simple Form	Augmented Emphatic Form	Syncopated Form	Syncopated Form
	eune, iune	eune, iune	ngaeune, ñaiune	Unattested	tune
Medial		(una - Unattested) ia	ngea, ñea	mituna	(bituna - Unattested)
	Augmented Simple Form	Augmented Simple Form	Augmented Emphatic Form	Syncopated Form	Syncopated Form
	Unattested	Unattested	Unattested	mita	bita
Distal		uno	nguno, ñuno	mituno	bituno
	Augmented Simple Form	Augmented Simple Form	Augmented Emphatic Form	Syncopated Form	Syncopated Form
	euno, iuno	euno, iuno	ngaeuno, ñaiuno	Unattested	tuno

6. General Demonstrative Set, Plural Forms.

Proximity	Simple Form	Emphatic Form (E)	Non-Emphatic <i>min</i> -Form (NEI)	Non-Emphatic <i>mũ/mu</i> Form (NEII)	Non-Emphatic <i>bit</i> -Form (NEIII)
Proximal	ane	ñane	minane	mũñane	absent
			Syncopated form		
			mane		
Medial	ana	ñana	minana	mũñane	absent
			Syncopated form		
			mana		
Distal	ano	ñano	minano	mũñane	absent
			Syncopated form		
			mano		

7. Animate Plural Demonstrative Set.

Proximity ↓	Form →	Simple Form	Emphatic Form (E)	Non-Emphatic <i>min</i> - Form (NEI)
Proximal	bũne	ñabũne		minibũne
				Syncopated Form
				mibũne ¹
Medial	bũna	ñabũna		minibũna
				Syncopated Form
				mibũna ¹
Distal	bũno	ñabũno		minibũno
				Syncopated Form
				mibũno ¹

Note

- 1 Kayser lists a variant for with <mu> initial syllable.

This set is formed from the element /bũn/ with the spatial suffixes added.

This simple form is then expanded by adding the Emphatic Prefix /ña, nga/ and the Non-Emphatic Prefixes /min/.

The element /bũn, bun/ is related to the word /ibũn, ibun/ ‘some’.

The simple forms are used for both males and females.

The Emphatic and Non-Emphatic forms when used as relativizers are used for both males and females.

There are gender-specific forms when used as demonstratives derived from this set.

8. TABLE OF CLASSIFIERS

Classifier Number (<i>Nauru Grammar</i> Classifier number in brackets)	Classifier (form and meaning) Phoneticization from Johnson 2002
1[16]	ae [aɪæ] piece of flat things, patches. Not elicited by Johnson 2002. Kayser “to define pieces of flat things in general”. Hambruch “pieces split lengthwise [längsgeteilte Stücke]”.
2[17]	baño/bango [bɒŋo] part of a long object. Not elicited by Johnson 2002. Kayser 1936 “to define longish stiff parts of an object”. Hambruch “pieces split across [quergeteilte Stücke]”.
3[8]	be [be] coconut palm frond. Johnson (2002:180) indicates some usage among the pre-1970s generations, though its usage has spread to other leaves, showing a blurring of its original meaning being conflated with <i>ire</i> classifier domain.
4[10]	bōke/boge [bʰəge] body of fresh water. Not elicited by Johnson (2002). Kayser “fresh-water pits, ponds, pools”. Hambruch “bodies of sweet-water, wells” [Süß-Wasserplätze, Brunnens]
5[11]	būmi/bumi [bʰimi] Johnson (2002:181,182) shows a continued use of this classifier with older informants. Kayser “nights/24 hour day” Hambruch “days, nights, time periods” [Tage, Nächte, Zeitabschnitte]
6[32]	bʷere [bwere] Not elicited by Johnson (2002:185). Kayser “contents of baskets, bags etc” Hambruch “baskets, with and without contents” [Körbe (mit und ohne Inhalt)]

7[18/19]	bwetsi/bweti~ mwetsi/mweti [bweitʰi~bweiʒi/ mweitʰi~mweiʒi] Kayser “long and flexible objects” An alternate form ‘buäiji~muäiji’ appears in the distributive numeral series in Nauru Grammar and is specified as enumerating “slings (used in frigate bird hunting)”. It is suggested here that <i>mweti</i> was the original form, the <i>bweti</i> form being the result of undergoing the phonological process of prestopping [m- > ^bm- > b-]; the resultant form <i>bweti</i> continued in use alongside <i>mweti</i> and had overtaken it in frequency at the time the colonial period began. Johnson (2002) indicates some usage among older generations for the <i>bwe-</i> forms but the <i>mwe-</i> forms were not elicited . Hambruch “ garlands, chains, string” [Kränze, Ketten, Schnüre]
8[34]	dume [duume] Not elicited by Johnson (2002) Kayser “contents of wrappings, packets etc”
9[20]	ea [eʰæ] Not elicited by Johnson (2002) Kayser “four parts into which a fish is usually cut up”
10[15]	ebe/äbe [ebe] In use. Kayser “land” Hambruch “ plots of land [Landstücke]
11[7]	eiji/eiyi [eʒi] In use. Kayser “words”
12[5]	eo [eʰo] trough-shaped objects like the traditional canoe – and by extension other craft, vehicles, planes. Johnson 2002 indicates some usage among older generations. Kayser “trough-shaped objects” Hambruch “boats, large bowls with contents” [Boote, große Eß schüsseln mit Inhalt]

13[12]	ga [gʌ] reef fissures Not elicited by Johnson (2002) Kayser “fissures on the edge of the reef, passages for canoes” Hambruch “reef passages” [Riffpassagen]
14[24]	ga [gæ] Not elicited by Johnson (2002) Kayser “bundles of coconut shells prepared for handling water” Hambruch “customary bundling of things like bowls, vessels” [Bündel, künstliche (Schalen, Gefäße)]
15[13]	ime [ime] Not elicited by Johnson (2002) Kayser “sheltering roofs, protecting coverings”
16[38]	in [iɪn] Not elicited by Johnson (2002) contents of coconut-fibre wrappings of scraped coconut”
17[35]	ine [iine] Not elicited by Johnson (2002) Kayser “contents of leaves wrapped up in paperbag form” Hambruch “mats full of fish” [Matten mit Fischen gefüllt]
18[14]	ire [ire] Not elicited by Johnson (2002) Kayser “single hairs, fibres, feathers, leaves” Hambruch “leaves, feathers” [Blätter, Federn]
19[36]	iwi [iwi] Not elicited by Johnson (2002) Kayser “contents of fishing nets”
20[21]	ke/kä [ke] Some usage, Johnson (2002) Kayser “very small parts of a thing” Hambruch “diminutive form” [Diminutivform]

21[4]	mae [m'ai] long rigid objects Johnson (2002) indicates usage among older generations Kayser "lengthy objects" Also used figuratively for groupings, parts, parties – see Kayser <i>Nauru Grammar</i> p.40) Hambruch "long, large objects" L[ange, große Gegenstände]
22[25]	mage [mʌge] Not elicited by Johnson (2002) Kayser "groups"
23[22]	mwari [mʷʌrhi] Johnson (2002:183) indicates some usage among older generations Kayser "larger pieces of a thing" Hambruch "part-cut, broken-up pieces like tobacco (Tobacco in early colonials days was sold either in large cakes, or in long cables), parcels of land" [Beliebig zerteilte, zerbrochene Stücke (Tabak, Lansparzellen)]
24[26]	mwe/mwo [mʷə] fruits growing in clusters Kayser "clustery or syncarpous fruits" Hambruch "naturally occurring bunches (coconuts, bananas)" [Bündel, natürliche (Kokosnuß, Bananen)] Not elicited by Johnson 2002 though in her study she mentions that this classifier is present in the draft-dictionary of the Department of Education (2002:188).
25[31]	mweiyi [mʷeiʒi] heaps of excrement Not elicited by Johnson (2002) Hambruch "mounds of human waste" [Kothaufen]
26[27]	ñe/nge [ŋe] Not elicited by Johnson (2002) Kayser "kinds, species" Hambruch "groups of living beings, families, clans, schools of fish, swarms of birds" [Gruppen lebender Wesen, Familien, Sippen, Fisch-, Vogel- schwärme]
27[6]	oe/oä [oʷe] plants, vegetation Some usage noted in Johnson 2002 but there is also some evidence from her informants suggesting CL12 <i>eo</i> and CL27 <i>oe</i> have become somewhat confused (Johnson 2002 :178,179). Kayser "plants, stands for frigatebirds" Hambruch " plants, flowers, trees, fruit-bearing shrubs" [Pflanzen, Blumen, Bäume, Sträucher (fruchttragend)]
28[37]	pañi/pangi [paŋi] Not elicited by Johnson (2002) Kayser "content of hollows in the reef"

29[30]	powi [po^wi] Kayser “heaps and collections of objects”; also used figuratively for groups of people (see NG40). Johnson (2002) indicates some usage among older generations Hambruch “heaps, groups, accumulativs” [Haufen, Mengen, Anhäufungen]
30[3]	ra [r^hæ] objects conceived of as presenting a flat surface Johnson (2002:172-175) indicates this classifier is still in use Kayser “flat objects” Hambruch “mats, knives, empty drinking bowls” [Matten, Messer, leere Trinkschalen]
31[28]	re/rä [rre] rows/strings of objects; speech-flow, though individual words are used with CL11 [7] Some usage. Kayser “rows, strings of objects” Hambruch “customary bundling of things like breadfruit, individual coconuts, fish” [Bündel, künstliche (Brotfrüchte, eigene Kokosnüsse, Fische)]
32[29]	dete/tete [rere] Not elicited by Johnson (2002) Kayser “layers, pedigrees, generations” Hambruch “generations” [Generationen]
33[9]	wa [wa] Not elicited by Johnson (2002) Kayser “sinews, bands, long flexible objects” Hambruch “unwound tobacco ropes, octopus tentacles” [Abgewickelte Streifen (z.B. von Tabak), Oktopusfüße]
34[33]	wime [wiime] Not elicited by Johnson (2002) Kayser “contents of small fish baskets” for small fish
35[23]	wōri/wori [wɔri] Johnson reports continued use (2002) Kayser “number of times” Hambruch “multiplication, times” [Vervielfältigung, Mal]
36[39]	wūri/wuri [wiri] content of open-mouthed receptacle contents of receptacles like a bowl, glass, open mouthed containers, but not storage vessels

	(bottles, etc.). This classifier only applies if a substance is in an open container ready to be consumed, but not in a closed container for storage. Johnson (2002:185-187) indicates continued use among pre-1970s generation Kayser “contents of vessels”. Also used figuratively for membership (of clubs, congregations) (see NG40) Hambruch “drinking bowls, small bowls” [Trinkschalen, kleine Eßschüsseln]
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